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REINHOLD NIEBUHR

J. BURNARD WILEY

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EDITORIAL

The Church and Man's Liberation

THIS has been called an in-between age, when men have become keenly aware that the old materialistic view of life is inadequate, but when they have not yet found a sound philosophy to replace it. Thus, we stand at the threshold of a new age that can become a period of creativity or of chaos, depending upon what men grasp as the truth for human existence. We are experiencing a period of mass social disorder in which some peoples are helpless and others are called upon to help them; a period when conflicting ideologies are competing relentlessly for power to enforce their respective answers to the world's social and political and economic problems.

For a long time the church has been moving toward a stronger consciousness that it has a definite and positive role in the present social order. It knows now—better than it ever did before—that the Gospel it professes is related to human life in the *here-and-now* as well as in the *hereafter*. But it seemed to be the opinion of the World Council at Amsterdam that, so far, the church's answers to the problem of the disorder of society have at best been few and halting. The problem that we face today is the age-old problem of man, although now we face it in a different way from what we did in times past. Our problem is a human one, which means that it must be the concern of the church, and of the Christian pastor as a leader in the church.

Those who have probed to the roots of the present disorder of society have found there an enslaved humanity. The late Russian philosopher Berdyaev (who wrote in exile in France) is one who has seen to the depths of this problem and who has written about it in his volume, *Slavery and Freedom*.[1] We can learn much from men like him who are not bound by any political ideology and who have enough vision to penetrate beneath the forms of the social order to see man as he is.

The realistic view of man is no romantic view. He is a creature who by his nature becomes enslaved, but who by another side of his nature seeks liberation. In man we see the conflict of good and evil, the conflict of slavery and freedom. Men are slaves to social classes, to institutions, to conditions of their existence, and even to the ideas of God that they have created—in short, to the *things* of this world. Perhaps the most acute form of slavery in America is the bourgeois spirit. "The bourgeois is always a slave," declares Berdyaev. He is a slave of his property and money—or of his will to enrichment; he is a slave of public opinion; he is a slave of his social position; he is a slave of the fears and the will to power created by his influence over other persons.

Not even the church has escaped the bourgeois spirit, and is often deeply immersed in it. But the church must provide direction for enslaved humanity in this critical, in-between age as we face the problem of a disordered society. We have come to believe, as C. L. Patijn puts it in the Amsterdam Assembly Series,[2] that "the church should not aim in the first instance at a theoretical solution, but rather at a comprehensive pastoral insight into the existential needs of society in all its ramifications." The church will not be called upon to answer questions beyond its competence; it is called upon to minister to the human spirit.

By means of the creativity that comes through prayer and the imagination that comes through study, the Christian pastor can learn the ways in which the members of his flock are enslaved, and he can give them the saving word that is the heritage of the Christian Church. We must never forget, however, that it is not really our word or the word of the church as an institution, but the Divine Word that is mediated through the church.

Man *can* be liberated. Slavery, as the evil side of humanity, is not a condition of servitude but a condition of the human spirit. Freedom, then, is the triumph of the human spirit—by the grace of God—over the world of visible things that put men under bondage. Slavery and sin are ugly words that the modern churchman does not like to take too seriously. Yet they represent realities that we must face and overcome. Slavery is evil because it can be the easy way: men are often unaware of their servitude, and sometimes they love it. But human personality was created for freedom; man's liberation means turning to God for the direction of his whole life.

We learn in the Scriptures that *every one who commits sin is a slave to sin.* But Jesus brought the liberating Gospel: *If you continue in my word . . . you will know the truth, and the truth will make you free.* Enslaved humanity can be emancipated through the saving Word that comes through the church.—***N. S. C.***

[1] *Slavery and Freedom*, by Nicolas Berdyaev. Charles Scribner's Sons (1944).

[2] *Man's Disorder and God's Design*, Harper & Bros.

Niebuhr on the Meanin

Here is an extended evaluation of Reinhold Niebuhr's latest volume, *Faith and History*, in which he makes a comparison of the Christian and modern views of history. Both the power of his insights and "certain characteristic faults" are indicated by the former dean of Drew Theological Seminary who is a member of the Board of Publication of The Methodist Church.

REINHOLD NIEBUHR is the outstanding thinker in the Christian world today; and, so, a full dress discussion of any important theme from his pen is a matter of very widespread interest. More than twenty years ago his dawn came up like thunder. No such brilliant and searching criticism of life in the light of Christian principles had been heard in a time still obsessed by what remained of the Victorian optimism. Volume after volume followed. The voice of Niebuhr was heard everywhere. An address from him was like a charge of cavalry. His utter sincerity, his almost startling honesty, his complete freedom from vanity, and his warm capacity for friendship made him a most engaging person.

His erudition was increasing all the time, and in due season he became one of the most broadly learned men of his generation. His Gifford lectures (1939), *The Nature and Destiny of Man*, gave him a world-wide reputation. Clusters of honorary doctorates fell upon his shoulders, Oxford and Glasgow proudly joining the company of institutions so placing upon him the stamp of their approval. Men and groups having little interest in religion hailed him as an outstanding social critic. And so in the fulness of his powers he makes his chair in Union Theological Seminary a veritable intellectual throne.

The present volume, *Faith and History*, [1] is associated with the Lyman Beecher Lectures on Preaching in Yale Divinity School, the Warrack Lectureship on Preaching at the Universities of Glasgow and Aberdeen, and the Olaf Petri Foundation of the University of Uppsala (Sweden). For the first time, materials given in the famous Warrack and Yale lectureships are united in one volume.

It is a matter of more than ordinary interest that just at the time when scholars are reading and discussing Arnold Toynbee's massive and monumental *A Study of History* (six thick volumes of which have already appeared), Reinhold Niebuhr should discuss the theme of the Christian judgment of history. He has his own words of criticism and appreciation to speak of Professor Toynbee, and it must be said that he brings sharper instruments of criticism to his work than those which are used by the versatile scholar who has taken all history as his province.

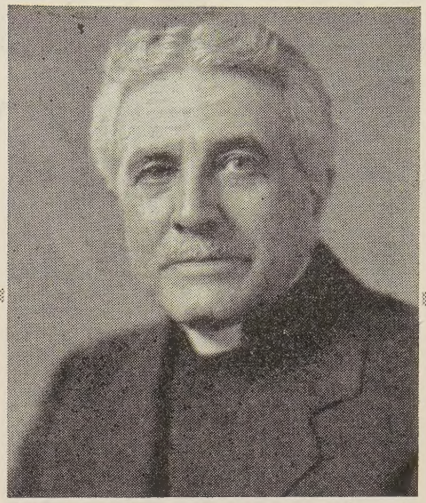
Dr. Niebuhr subjects modern conceptions of history to the most searching analysis. He is particularly, and effectively, severe in his analysis of those views which find in the historic process itself something to which he rather scornfully applies the Christian word *redemption*. He takes sharp exception to what he regards as the closed quality of the classical view of history in which he sees no place for genuine movement.

The place of freedom in history and the overestimate of freedom come in for discussion. The biblical and Christian conception of God in and above history—its master and controller—is definitive for the whole discussion. The approach to history through the experience of repentance is amply set forth. The false absolutes to which all interpreters of history, including the Christian interpreters, are exposed, come in for a criticism which amounts to castigation. The possible fulfilments in history and the fulfilment of history itself in that which is above and beyond history with the relation of the church to the final goal, bring a full round to the whole discussion.

The author of *Faith and History* can summarize a criticism most effectively: "The whole structure of the modern interpretation of life and history was, in short, a very clever contrivance of human pride to obscure the weakness and the insecurity of man; of the human conscience to hide the sin into which men fall through their efforts to override their weakness and insecurity; and of human sloth to evade responsibility." He can point a contrast sharply: "The Christian interpretation of life and history is rooted in a soul which has found the profoundest enigma of existence not in the evil surrounding it but in itself." He can put certain Christian positions with something like finality: "The love of Christ thus stands in a double relation to the strivings and achievements, the virtues and wisdoms of history. Insofar as they represent developments of the goodness of creation it is their fulfilment. Insofar as they represent false completions which embody the pride and the power of individuals and nations, of civilizations and cultures, it is their contradiction."

[1] *Faith and History*, by Reinhold Niebuhr. Charles Scribner's Sons, 257 pp., $3.50.

f History



By LYNN HAROLD HOUGH

Often you come across a sharp and pithy criticism: "Marxism did not challenge the moral complacency of modern culture essentially. It only substituted new illusions for discredited ones." "Existentialism is a desperate affirmation of meaning within a framework of despair." "Modern moral relativism is usually quite unconscious of the abyss of moral nihilism on the edge of which it walks."

A certain balanced criticism, in which he pays his disrespects to each of two contending groups, is characteristic of Dr. Niebuhr. "The optimists rightly insist that the pessimists do not fully appreciate the dignity of man; the integrity of human reason, and the tentative coherence of life and history which establish provisional realms of meaning. The pessimists rightly insist that the optimists do not understand the misery of man in the ambiguity of his subordination to and transcendence over nature; that they hide or deny wilfully the elements of dishonesty and pretension in human culture which are the consequence of man's effort to obscure his true situation; that they give a false estimate of the stability of cultures and civilizations because they do not understand the destructive character of human pretensions.

His knife cuts to the very center when he writes: "If the effort of modern culture to make history itself into a false Christ is to be refuted, the Christian faith must allow modern culture to bring its evidence against Christianity itself, whenever the Christian life or thought has created false Christs of political power."

Niebuhr would give men faith in God as He works in and beyond history. But he stoutly insists that "ideally the faith and hope by which the church lives sharpen rather than annul its responsibility for seeking to do the will of God amid all the tragic moral ambiguities of history."

These quotations illustrate the power of Dr. Niebuhr's mind and the tremendous importance of many of his insights. There are of course other things which must be said. The most astonishing point of limitation in his interpretation of the past has to do with his complete failure to enter into the true meaning of the Greek spirit. It is unfortunate that in more than one of his books he depends on Charles Norris Cochrane's *Christianity and Classical Culture* (1940). Cochrane in a work of great erudition misses the very genius of classical culture at its best. If during the period when his mind was forming Dr. Niebuhr had approached the Greek spirit under the guidance of Butcher of Edinburgh and Sir Richard Livingstone, and had gone to the sources in the mood of these great teachers, his whole attitude toward classical culture would have been changed.

Certain characteristic faults of Niebuhr are so overshadowed by the genuine quality of his achievement that, like gargoyles on cathedrals, they seem almost a part of the total harmony. But he does, quite too often, turn realities into abstractions and, also, he often tries to make the abstractions real by a process of personification. He is inclined to use a Christian equivalent of the Platonic myth, and sometimes the reader is not at all sure what belongs to the realm of actuality and what fades out with the frame of the myth.

He does not distinguish sharply between conscious and deliberate participation in evil and the helpless participation of those who have no choice. So often he finds himself in the precarious and unethical position of asking people to repent for that which they could not help and for which they are not responsible. Then the weight of his own thinking is rather too much with the apostles of gloom. There is none of the singing gladness which is always bursting through the most dialectical passages written by the Apostle Paul. And there is a constant and rather naïve assumption that the processes of his own reasoning are more dependable than his philosophy of human limitations would make possible.

But if it is said that Niebuhr has been the most brilliant and persuasive dispenser of half-truths who has appeared in our time, it must at once be added that these have been just the half-truths our age most needed, and was most unwilling to hear, and yet the half-truths which the very history of our time was making overwhelmingly relevant.

There is a stream of biblical and Christian thought (represented by the Eighth Psalm and Paul's address on the Areopagus, and the Greek theologians and the Cambridge Platonists) which Dr. Niebuhr passes by in a rather casual fashion, but which must be made a part of the full corpus of Christian thought and which will have its definitive relation to the Christian interpretation of life and history. But whatever the vicissitudes of Christian thought, Reinhold Niebuhr holds a secure place as a master of that social analysis which applies Christian principles to the life of men in this baffling and confusing world.

slants on the religious

By CLARENCE F. AVEY

(The author is pastor of Starrett Memorial Methodist Church, Athol, Mass.)

WHATEVER else we Protestants may say of our Roman Catholic neighbors—and just now we are saying plenty—we must admit that Catholics do make the news.

Distinctly in the "man bites dog" category of news has been the recent controversy among Boston Catholics over the time-honored doctrine which declares that there is "no salvation outside the Church." In a day when conservative college presidents and boards of trustees are dismissing their liberal- or radical-minded professors, one had to rub his eyes and read again the assertion that three Boston College lay teachers were charging their academic and ecclesiastical superior with liberal and heretical views!

We are so accustomed to the hard and unyielding doctrines of the Roman Church that it was refreshing indeed to feel the air of moderation, of possible exceptions, in view of the usual rigid interpretations. This church has always been adept in accommodating itself to its environment when accommodation was an inevitable course. Here, then, is the admission of American Catholicism that it cannot hold a position which lags behind the liberalities of the American scene. It doesn't make sense, in a predominantly Protestant environment, to assert that all non-Catholics are headed for perdition. Therefore the church will provide alternatives. That the clergy should be the defenders of liberal interpretations against the conservative laity is a decidedly new element in religious controversy.

METHODISTS pride themselves on their evangelistic fervor, and for practical results we rather amazed ourselves and others in recent years when we went out two by two to witness for our faith. Using the pyramid craze to point up her argument, Mrs. Clare Boothe Luce, much-publicized convert to Catholicism, recently suggested the effectiveness of the "each one reach one" method.

She was addressing a communion breakfast gathering of 1,000 in New York City. If each of the one thousand listeners would secure two converts during the coming year, and these two four, and so on, the metropolis would be entirely Catholic in five years. Pleasant prospect! She appealed to history, and reminded her listeners that the early church had "pyramided" its membership from twelve to countless thousands until it had covered the Roman Empire, because, she said, "they believed in their cause and testified to that belief in their words and the actions of their lives."

Evangelism, of course, is not as simple as mathematical progression, but it is challenging to contemplate what might happen if all, or even a few, of the already convinced set out to convince and convert others. It does not seem too much to ask each local church member who really believes in his religion to find one more, and bring that one into the fold. Or suppose that we limit it to official board members, or church school teachers, or adult Bible class members. Astounding growth would result. What would happen to the "converters" would be even more significant.

ONE OF the encouraging aspects of our rather discouraging contemporary thought-world is the rapidity with which mechanistic conceptions of the universe are being abandoned. A notable statement of the newer view was made recently before an Episcopal congregation in New York. The speaker was Donald Hatch Andrews, Johns Hopkins professor of chemistry, and pioneer in atomic research in that institution. Stressing atomic discoveries as adding greater significance to the remaining years of the twentieth century than any in previous history, the professor went on to point out: "Our studies of the atom reveal in a new and startling way *how unmaterial our world is.*"

The emphasis is ours, and we may be pardoned for pointing the reader's attention to the revolutionary implications of the professor's phrase, "how unmaterial our world is." Shades of the billiard-ball concept of matter, and materialistic dogmas in an age of science! Dr. Hatch says further: "Matter has been replaced by energy in the new theories that have replaced the materialistic science of the last two centuries." These new laws of "a vibrant energy world" are much closer, he declared, to the laws of music than of matter.

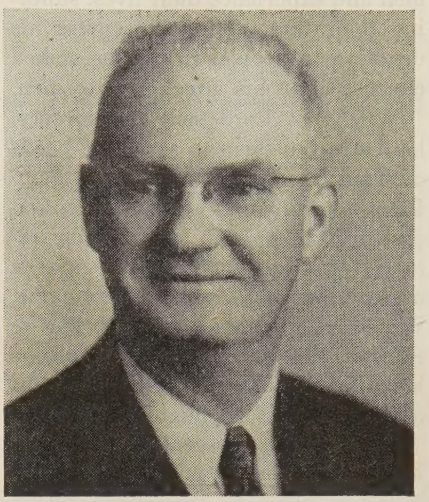
We used to smile at the poet's "music of the spheres" as a flight of the imagination, the product of poetic license. Now it appears that the scientists are discovering what the poets knew all the while. In any case, when science thus underlines religion, the churchman can take heart. Science, after the sterile years of the opening of the scientific era, now appears to be validating the premises of enlightened religion. Apparently we are dealing not with a world of flesh, but of the spirit.

OF ALL the mischievous words coined in a world of slanted words and propaganda phrases, we hereby accord Winston Churchill the dubious honor of having set abroad the most mischievous of all when the words "iron curtain" left his lips at Fulton, Missouri. They are being used to divide a world which needs union more than all else. Worst of all, their current usage distracts us from domestic conditions for which these words are an apt description.

Iron curtains are not the peculiar invention of Russia. If you are a man of color, and desire hotel accommodations in the capital city of your country, you will be confronted by an impenetrable iron curtain. If you belong to the race that produced the Bible, you may be politely or impolitely informed that you are *persona non grata* in certain circles.

Nevertheless, one of the happiest circumstances of the present hour is the fact that our domestic iron curtains of prejudice and discrimination are being breached at many points. Quietly the process is going, and God be praised for it.

Do You Believe in People?



A Sermon by ERLE HOWELL

"Belief in people is the keynote of redemption," declares this pastor of First Methodist Church, Seattle, Wash. It is through persons who make up the community of believers that the Holy Spirit works to bring the gospel to the world.

TWO disembodied spirits, according to a report, were wandering about in an abandoned house after midnight. When a strange sound came from an adjoining room the ghosts stood still listening attentively for a moment. Presently one turned to the other, asking in awed voice, "Do you believe in people?" If one could imagine these ghosts as wandering among the debris of a ruined city in Germany or Poland the true significance of the query would become more apparent.

This question of the ghost is asked by the conscience of every living soul. The answer given by every man reveals his outlook upon life, the world, eternity, and God. Everyone is tempted at times to disbelieve in people. In fact it is sometimes easier to believe in God than in man. Beholding human frailties, betrayals, and sin, one is inclined to wash his hands of the human race and withdraw into his own little world of fantasy and self-importance. But being human, no man can successfully withdraw himself from humanity.

Witnessing the devastation, destruction, ruin, and degradation resulting from war, some proclaim that the only hope for this world is for Christ to come again, bringing his angels to destroy all evil and wickedness, leaving the world to the good, the pure, and the righteous. Those who hold this view neither believe in people nor understand the Christian mission. The world will remain unredeemed until men are brought to the feet of Christ through the agency of the Holy Spirit working through those disciples who believe in people.

Jesus had many significant things to say on this subject. Listen to his scathing rebuke of the religious leaders of his day who were more concerned with the law and its literal observance than with human life and its enrichment. *Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.* Thus Jesus expressed his conviction that the kingdom of God has little significance except in its relation to the betterment of human life.

The Lord taught that the kingdom of God belongs to those who believe in people, while the kingdoms of this world are for those who believe only in themselves. That is the distinction between heaven and hell. Very much to the point is Jesus' great description of the last judgment. Picturing the peoples of the world, coming to be judged before the King, he represents them as being divided as a shepherd separates his sheep from the goats, the first on the right hand and the latter on the left. To those at the right he says, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me . . . I was in prison and ye came unto me.*

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. In this declaration Jesus leaves no doubt as to his devotion to the cause of life.

Belief in people is the keynote of redemption. Nicodemus was a lawyer, a Pharisee, and a member of the Sanhedrin. Puzzled by the things he had heard Jesus say, the ruler came to the Lord by night to make further inquiry. After explaining the new birth, Jesus found that his caller was unable fully to distinguish the things of the world from those of the spirit. In one final effort to make his meaning clear the Master said, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

This is the heart of the matter. During the long history of God's dealing with man, all the sin, rebellion, and moral turpitude of his children could not destroy the Father's faith in them. Finding no other way to reconcile his wayward sons to himself, God came into the world to live with

men and experience their lives, suffering their temptation, to express his devotion to people. In this he staked eternity upon his attachment to men.

When the Lord sent the seventy, he instructed them to serve the needs of those they met. They were to comfort the sorrowing, heal the sick, and cast out evil spirits. Shortly, one returned to report, "Lord, we saw a man casting out demons in Thy name. We asked him to go with us, but he refused. We forbade him to continue his work in Thy name, but he paid no attention. What ought we to do?" To this the Master replied, "Let him alone. *For he that is not against us is for us.*" This, too, reveals the devotion of the Lord to human need. He who, in selfless devotion, gives himself to the enrichment of human personality, in the name of Jesus, is a part of His kingdom.

The first disciples shared the attitude of their Master, often performing some act calculated to establish their devotion to the cause of fellow man. Zacchaeus was the richest man in Jericho, and also the most despised. As a Jew, he had sold himself to collect taxes from his own people to enrich the coffers of the hated conquerors, after lining his pockets with a generous share. From the first day he stood behind the publican's desk, no member of his own race had spoken a friendly word to him. Wealthy as he had become, he still craved fellowship with his own people.

Hearing that Jesus would visit his city, he remembered that this Man concerned himself primarily with human relations. With a hunger for the fellowship of his own stirring within his breast, the little publican took a position in a sycamore tree near the street Jesus would travel. The Lord, always alert to human need, never failed to see the man with a hungry heart. As he drew near the Master called, *Zacchaeus . . . come down.*

Overjoyed at hearing his name spoken by this Man with the compassionate heart, the publican almost fell out of the tree. As he stood waiting in uncertainty, the majestic form of Jesus drew near, towering above him. How his heart leaped when he heard the words, "Zacchaeus, I shall dine with you today."

As the publican walked beside the Son of God he could hardly believe that this Rabbi really had benevolent intentions toward him. Yet everything he had heard bore out his feeling that the kindly words and radiant smiles were genuine. Zacchaeus had never known such joy before. When Jesus crossed his threshold all lingering doubts suddenly vanished. This Man had proved the sincerity of his words by entering into the tax collector's house. Overwhelmed at being restored to human fellowship, Zacchaeus turned to his Master saying, *Lord, the half of my goods I give to the poor.* These words could come only from the lips of one who believes in people.

Saul of Tarsus was one of the best informed Jews of his day. Versed in the law, he was so devoted to it that he would have it dominate human life. So vehemently did he insist upon the supremacy of the law that he went out to kill those who disagreed. On one such mission Saul stood face-to-face with Jesus. So full of meaning was this meeting that henceforth Saul's concept of the relative value of law and life was reversed. From that time forth human values stood first.

Paul went to tell the story of Jesus to the Gentiles. Men everywhere welcomed his message and, believing on Jesus, were received directly into the Christian Church without reference to Hebrew customs. Certain Judaistic Christians followed him insisting that a Gentile must first become a Jew and then a Christian. Paul swept these contentions aside. But the conflict reached a climax at Antioch, where Peter silently took sides with the Judaizers. Paul wrote a letter to the Galatians in which he related the experience. "I defied Peter to his face," he says, "because he was to be blamed." Then he goes on to state that he said to those Judaizing Christians, "If salvation is by the law, then Christ died in vain."

Paul had caught the spirit of the Christ he served so devotedly. Salvation is not a matter of law against life, but of the life of God coming into the life of man. When these come together the law, being fulfilled, takes its natural place. This is undoubtedly what Jesus meant when he said, *I am not come to destroy, but to fulfil.*

John and Charles Wesley, at Oxford, reading their Greek New Testaments, resolved to do what they found Jesus doing. Accordingly they read the Scriptures to prisoners, praying with the sick, comforting the bereaved, and sharing their meager incomes with the poor. But the deepest hunger of their souls remained unsatisfied until years later, in the Aldersgate chapel, John heard the words, "The just shall live by faith." He reported that his heart was strangely warmed and he felt that he did truly believe in the Lord Jesus Christ.

Leaving the chapel with new power in his life, Wesley went out to the streets, the fields, and the entrance to the mines, preaching the new gospel of the glowing heart. Men listening also believed and found their hearts likewise warmed. The Wesleys continued to visit the prisons, pray for the sick, and share with the needy, but now they had a new motive. No longer did they serve simply because they had seen Jesus serving, but because the love of people in their hearts compelled them to it.

In every community in America with a Christian church, there are persons with hungry hearts who look into the eyes of members asking, "Do you have the answer to my deepest need?" The widow, standing with broken heart before an open grave, looks into the face of her minister, demanding, "How does one bear up under these things?" The mother of a wayward child, disgrace and tragedy breaking upon her head, asks, "Where shall I find strength for such an experience as this?" The sinner, with broken spirit and bleeding body, takes the proffered hand of the representative of the Cross and in desperation inquires, "How may I be victorious?" The lonely heart cries, "Where may I find true fellowship?"

To millions of people all over America and throughout the world there is no answer to these questions save in hearts that believe in persons. Their needs will never be supplied until those who love, share the warmth of their own fellowship with those in need.

To every minister of the gospel the question comes, "In the name of Jesus, and in His spirit, do you believe in persons?"

By EDWARD LAIRD MILLS

Women in the Ministry?

Because of qualities peculiar to annual conferences in particular and the Methodist system in general, full-fledged women ministers are not for Methodism, believes the pastor of the First Methodist Church of Reno, Nev. He gives some masculine answers to feminine arguments for full status.

THE persuasive argument for full-fledged women preachers in The Methodist Church ("The Case for Women," by Florence Resor Jardine, THE PASTOR, Dec., 1948) is suggestive in what it fails to say. By focusing attention on the question of women's ability and shying away from the practical considerations that lie at the heart of the matter of full ecclesiastical status for women, it shares the infirmity of general conference debates on the subject for the past forty years. No one can contemplate the outstanding ministry of Frances Willard, Evangeline Booth, Maude Royden, and Georgia Harkness and deny them the possession of unusual talents. It will also be noted that none of them needed membership in an annual conference in order to find full scope for the exercise of their talents.

A woman may be entitled to feel "woe is me if I preach not the gospel," but she is not justified in adding the words "as a conference member." Women are fully ordained in The Methodist Church, as they are in forty of her sister denominations. Scores of them preach in Methodist pulpits every Sunday as accepted supplies. What they do not have is the guarantee of a job; neither do Baptist, Congregational, or Presbyterian ministers.

As Mrs. Jardine casually admits, the arguments against conference membership for women are "practical." Nevertheless, they are controlling arguments. An instinctive appreciation of that fact is the reason why the majority vote so far has always been "No."

The late Bishop Thomas B. Neely wrote a standard book on *The Governing Conference in Methodism*. The title does not refer to the general conference, which determines church policy, nor to the jurisdictional conference, which has since come to implement it. It means the annual conference, which neither fixes policy nor provides implementation. Why, then, is it "governing"? Because it deals with ministerial personnel—entrance into the ministry, interrelation while active, and final release from the effective ranks. That conference is utterly peculiar. It is a cross between a lodge and a labor union. It is the only fraternity known to many preachers. There is nothing in any lodge ritual that affords such poignant emotion or sparks a renewal of devotion like the spectacle of forty or fifty preachers gathering around the casket of a deceased brother to sing "There's a land that is fairer than day." Different in gifts and disposition, they are bound together by a conscious identity of status, condition, function, and purpose. The resulting *esprit de corps* lifts each of them several cubits above his natural stature. It makes good men better and puts the not-so-good into the ranks of those who do pretty well. The addition of a few brilliant women, and more who are not-so-brilliant, to conference membership would be no equivalent for the deterioration in morale of so many average men. In the interest of overall excellence, the number of tailor-made appointments must be kept at a minimum.

Even less evident to the outsider is the labor-union aspect of the case. Collective bargaining was the practice in the Methodist ministry long before industrial workers knew anything about it. The local congregation deals not with the preacher but with the annual conference, which is represented by the district superintendent. It is the "hiring hall" and he is the "business agent," formerly the "walking delegate." The matter of promotion is not haphazard, except when amateurs fumble with the machinery. As in the Penney stores and the Southern Pacific railway, seniority and experience are factors. The need of an individual minister can also be a factor.

Suppose a $3,000 church becomes open. Among the available preachers is a brilliant single woman and a man who is only fairly good, but who has a wife and two children of college age. Obedient to conference public opinion, which is controlling in the long run, the D. S. will recommend and the bishop will appoint the man. But to her dying day, the woman and her friends will believe and say that the appointing powers were guilty of gross prejudice against her sex. An understandable distaste for headaches of that sort is another reason for those negative votes at General Conference.

Moreover, the hardships caused by the practice of giving family men first consideration are just as grievous for Methodism's bachelor-preachers. Legally they are in, but practically they have a tough time. How many of them have you known or have heard about? The writer has known of five. Three of them soon left the pastorate for greener fields in the shape of executive and educational positions. The other two never reached the better appointments. A Methodist pastor is expected—by the president of the W.S.C.S. and everybody else who counts—to have a wife and two children. Most of them find it expedient to meet that expectation.

The Methodist system is not perfect, but it deals equitably with a larger

proportion of the folks it touches than does any alternative plan. It is best for the average preacher and the average church. It is not so good for the exceptional man or the exceptional congregation. S. Parkes Cadman was well advised to exchange the Methodist fellowship for another. The Methodists could have made him a bishop, but that would have hobbled his talents.

The writer has enjoyed the acquaintance of a number of able women preachers. One of them built up a rural church to the point where it was paying a salary of $2,500, when that figure was in the "upper brackets." She was succeeded by a man who was married and who presumably needed it worse than she did. Like the bachelor brothers, she went into executive work.

In another case, the writer gave some slight assistance to a schoolteacher who felt called to the ministry. After serving a small Methodist church successfully for several years, she decided that a move was in order. Conscious of the inescapable obstacles to the advancement of women pastors in the Methodist system and noting the needlessly unsympathetic attitude of her resident bishop, she asked the writer what to do. His answer was prompt and unqualified: "Join the ——— church." She did. Its state superintendent put her in touch with a city church which possessed a staff and paid a salary of $3,000 (equivalent to $5,000 now). She remained there for more than a decade. Undoubtedly her ministerial brethren mumbled their discontent, but there was nothing they could do about it.

The advice given that young woman is sound today. It is not necessary for a woman to belong to a Methodist annual conference in order to preach the everlasting Gospel. Methodists will have to charge off the women and the Cadmans. The loss arising from their absence will be far outweighed by the good accruing from the preservation of fraternal fellowship and the unhampered continuance of collective bargaining: assets which have proved their unique worth for the past hundred and fifty years. The genius of Methodism is pragmatic, not perfectionist.

Better Salarie

The pastor of Cockrell Hill Methodist Church, Dallas, Tex., favors basing apportionments for connectional items on the church's total budget, rather than on the pastor's salary. His article was originally read before the executive committee of the Methodist Rural Fellowship, North Texas Conference.

THE problems of the country church, as of country life in general, are many and varied. But one thing —salaries that are too low—contributes more than any other condition to the weakness of the church in rural areas today.

One experience will serve as a starting point for making this case. A minister declared that he was approached by a district superintendent as to whether he would be willing to take a rural appointment and make a sort of demonstration project of it. This friend insists that he considered the matter for quite some time, then rejected it. His reason was that he could make $600 a year more on a job in a city church.

It is felt that this experience has been multiplied many times over; and one cannot blame ministers in the least. The time has gone when a preacher or anybody else can live without money. The preacher, regardless of how much he loves his Lord and his work, must keep his bills paid.

In the old days a horse and buggy (which the preacher could get by trading, if he were shrewd enough), some hay and oats (which the parishioners could share from their own bins without missing them), a garden, and a couple of good "poundings" a year would carry a preacher a long way without his ever laying hands on a coin.

But in these days when the farmer sells cream and buys margarine, when he sells hogs and buys store-cured breakfast bacon, when he trades his oats for tractor gasoline which cannot legally be used in the preacher's car, when the farmer's wife trades for bread the eggs she used to give the preacher, he too must have money.

It is an obvious fact that city laymen have recognized this condition more quickly than have rural churchmen. Any preacher knows that regardless of the smoky, crowded, frequently unsatisfactory city life, there is money in the towns.

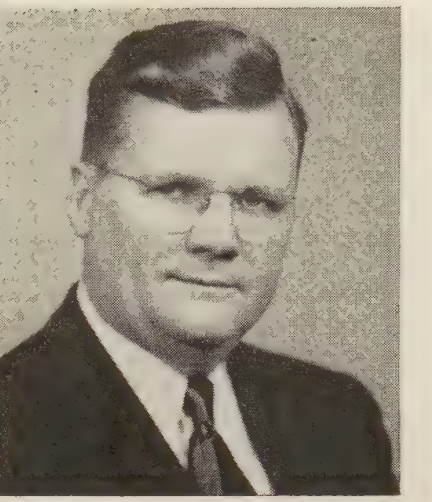
Having children to educate, a wife to clothe, and having constantly to attend meetings where his city brethren wear store-bought clothes, the country parson cannot be censured for looking longingly at the city.

The average salaries paid in two districts of the North Texas Conference—one a city area and the other a rural area—are cited as examples of the differences in salaries paid Methodist ministers.

In the year 1947-48 the 38 churches in the city of Dallas paid their pastors an average of $3,943 each in salaries. During the same period the 25 charges of the Sulphur Springs District paid an average of $1,744. Thus, the average preacher in the rural district had exactly $227 less than half as much money to pay his bills with as his city brother, just seventy-five miles up the road.

for Rural Ministers

By FRED ADAMS



That this difference in salary scale is not a post-war development is shown when averages for the depression year of 1934 are computed. During that year the 23 pastors in the Sulphur Springs District received an average of $864. During the same year the 24 Dallas pastors were paid, on the average, $1,934. While the percentage of increase in the two districts in recent years is about the same, it nevertheless remains that the city district has seen an increase ($2,009) which is quite substantial as contrasted with the rural area's gain of considerably less than a thousand dollars per man per year.

What can be done about it? In the first place, country people might well make themselves aware of these figures. They might at least *wish* that their pastors' salaries were higher. (There are too many country people who think that even the meager salaries that they pay are too high.) Then, having *wished* it for a while, perhaps they some day will begin to do something more tangible about the matter than has been done so far.

Then the church at large might well change some of its attitudes. As the matter now stands, practically all the general claims of the church are laid on the several charges on the basis of the pastor's salary. Yet in small country churches the pastor's salary frequently makes half or more of the church's total budget.

Any pastor or district superintendent in Methodism will recall many times when a raise in the pastor's salary was blocked by what amounted to a "tax" levied on such raises. Thus, in the Sulphur Springs District, mentioned above, any church which raises its pastor's salary by as much as $1 must also raise connectional items (frequently including World Service) by an additional 28 cents or more.

Of course the same is true of the city churches. But while the pastor's salary in a small church is a comparatively large part of the budget, the salary of the large church pastor is a comparatively small portion of the total financial needs of the church. In the small church one man can do the work that may require quite a staff in a church with a larger membership. Yet the apportionments are levied on the churches not on the basis of the total staff, or total budget, but on the basis of just one item—the preacher's salary.

The way out lies in the direction of making apportionments for all connectional items on the basis of the local church's *total* budget. When that is done this writer feels that a major step in the direction of better salaries for rural ministers will have been taken.

As an example, the Conference Claimants Fund in my conference now is based on an asking equal to 12.5 per cent of the pastor's salary in each particular church. On that basis the Sulphur Springs District paid into this fund a total of $5,468 in 1948. But the total amount paid into this fund by the entire conference, while it equals 12.5 per cent of pastor's salaries, equals only 2.3 per cent of the total budget of the conference. On the latter basis the Sulphur Springs churches would have been asked for only $3,983 for this fund during the same period.

Even this is not the whole story. Thus far we have been dealing in averages for two districts. To be more specific, one charge in the Sulphur Springs District paid its pastor, in 1948, a total of $1,033 and, on the basis of 12.5 per cent of that amount, paid $130 to the Conference Claimants Fund. Had the basis of this payment been 2.3 per cent of the entire budget, this charge would have been assessed only $45 for Conference Claimants, leaving an amount of $85 which could have been added to the pastor's salary, thus bringing it up to $1,118.

Had the District Superintendent's Fund, Episcopal Fund, and World Service Fund also been based on the total budget of that charge, the pastor's salary could have been increased by more than $200, which in this case would have figured approximately 20 per cent.

Many country churches—and small city churches, too—would be able to pay their pastors better salaries if connectional askings were based on a percentage of the total budget rather than on a percentage of the pastor's salary.

Some will see in this suggestion a radical change. Some will object to it on the grounds that it will, for a time, penalize some churches that now have larger—and praiseworthy—budgets. But my grandfather considered the automobile a radical change from the horse and buggy. Yet his son lived to rejoice that someone, somewhere, had made the change. Methodism's financial affairs too long have been geared to the horse and buggy generation.

What Is Wrong with a Manuscript?

Manuscript preaching can be one of the most effective pulpit procedures in spite of many pitfalls, according to this writer, who discusses the pros and cons. He serves Gainesboro Methodist Church, Gainesboro, Tenn.

By FRANK R. SNAVELY

THERE is nothing wrong with manuscript preaching, providing the sermon is delivered by a capable preacher. There are, however, a number of objections to preaching from a manuscript, mostly coming from ministers who use only an outline in the pulpit.

The main criticisms seem to be that the manuscript sermon confines one to a mechanical delivery, each sentence coming monotonously as from a production line; and that spontaneity is lacking. There is the objection, moreover, that the Divine Spirit has no chance to inject new revelations as the sermon progresses from the pulpit, while this often occurs during the outline sermon. This latter objection cannot be seriously justified since there is no rational reason why God cannot speak to the minister delivering from a manuscript as well as to the man delivering from an outline.

Some ministers also object because they confront congregations seemingly hostile to a manuscript sermon. Trained in the old-time atmosphere of sermonizing, they expect their preacher to grab his thoughts out of thin air as he preaches. Usually this type of congregation has been treated to a type of preaching that has consisted of much shouting, frequently repeated ideas, and sentences composed of biblical terms but used somewhat as magic formulas. How often have we heard these religious incantations—"the Holy Spirit, Jesus, Son of God, Lord God Almighty, Redeemer of all mankind"—strung together without much rhyme or reason? Congregations familiar with this style often frown upon both the outline and manuscript sermon.

Early homiletical training almost invariably determines the method that the minister appropriates. Although no statistics are at hand, I believe that the majority of present-day ministers use the outline method in sermon composition and delivery. But why all the objections to manuscript preaching? Apart from the above reasons, there may be unfair judgments from those who have never tried the manuscript procedure and therefore are unfamiliar with it. Their objections may be based on the hearing of a few manuscript sermons that were failures; but these should not be accepted as the standard for criticism. Shunning the manuscript practice may result, too, from the outline preacher's fear of tackling an unknown style, or his complete satisfaction with his present style. For the minister who would *grow in the pulpit*, it is better for him to fear than to be too congenial with the success he thinks he has achieved.

It is true that the pastor who would use a manuscript in the pulpit must have a delivery even more accomplished than the minister who gives an outlined sermon. He must take care lest his delivery seem *memorized* to his audience. He is called upon to exercise his best oratorical efforts, clear enunciation, and a varying vocal range in order to overcome this effect. Unless one has some attainment as a speaker, the manuscript sermon cannot be preached effectively.

Furthermore, he has other hurdles to accomplish. The manuscript preacher must be a better-than-average journalist. His vocabulary must be enriched. The sermon manuscript must be sufficiently enhanced with a beauty of style and language if it is to appeal to the congregation. The manuscript method demands the ability to write creatively and the adroit handling of illustrations and ideas if it is to attract hearers. To be an effective preacher, he who writes out his sermons must also be an effective writer.

The busy pastor may feel that he does not have the time to give a manuscript sermon, because it can utilize twice the time it takes to complete an outline sermon, including the necessary study. Every new sermon calls for revision. It takes hours of patient and hard work to clothe the biblical message with appealing literary terms.

However, if the minister wishes to grow in the direction of delivery and creative authorship, the manuscript sermon challenges him. The above considerations must be accounted for and their attaining calls for patient execution. Some authorities on homiletics advise neophyte ministers to write out all their sermons for the first five or ten years of their careers. Others advise them to make it a lifelong habit.

The intention of this article is not to provide homiletical instruction for manuscript preparation and delivery but only to emphasize its benefits. Let us regard a few statements which certain authorities in the homiletical field have made about manuscript preparation. Andrew W. Blackwood has said of this medium of sermonizing: "If he [the minister] writes out one sermon every week, and only one, revising this one with care, he should keep growing in mental power." [1]

John Nicholls Booth says of the handling of sermon manuscripts: "Human skills increase with practice so that what has been a burdensome awkward task in the beginning is eventually accomplished with professional ease and polish. The capacity to write quickly and forcefully will develop with each succeeding season until the weekly stint becomes an exhilarating experience." [2]

James S. Stewart suggests that the beginner write out, from beginning to end, one or two sermons each week in an effort to avoid "diffuseness, ambiguity and redundance." [3]

What's wrong with preaching from a manuscript? Absolutely nothing, provided the sermon is fashioned and delivered by a capable preacher.

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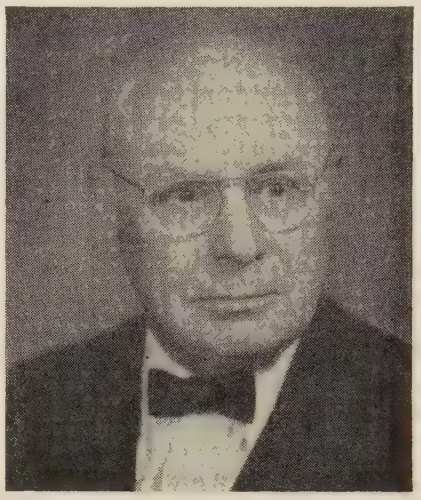
[1] Andrew W. Blackwood, *Preaching From the Bible*. Abingdon-Cokesbury Press, 1941, p. 192.

[2] John Nicholls Booth, *The Quest for Preaching Power*. Macmillan Co., 1943, p. 216.

[3] James S. Stewart, *Heralds of God*. Charles Scribner's Sons, 1946, p. 177.

Pledge Your Budget by Mail

By JOHN H. SANDMEYER



Replacing the host of church stewards who annually must make a door-to-door canvass of the congregation, is the direct-mail contact method used by the Tonawanda (N.Y.) Methodist Church at pledge time. The pastor describes this method and the use of a "step-up" pledge card.

FOR a number of years we have been making our annual canvass for the church budget by mail, and we like it. We have originated a new pledge card that has brought an increase in pledges, and other churches have taken it over and are most enthusiastic about it.

We have found a number of advantages in pledging the budget by mail. The first thing to notice is that it saves work and time. Then, too, the people called on are always at home. There are no visitors to tangle with. The mails catch boardinghouse folk and shift-workers at a convenient time. The whole congregation receives the same appeal at about the same time. In these days of money overemphasis this is a less conspicuous way to raise funds and it keeps money matters out of the pulpit.

In this plan, a letter goes out to every member of the congregation—not overlooking youthful members of the church. This letter states briefly what the church hopes to accomplish. It stresses the items of the budget and also the need of immediate response. There is a sentence appeal to conscience, if no more than a reference to tithing. There is a word of thanks for the anticipated immediate response and co-operation in signing and returning the enclosed pledge card in the self-addressed and *stamped* envelope. There are three enclosures: the itemized budget, the aforementioned stamped envelope, together with a step-up pledge card.

The various sources of church income plus the members' pledges should meet the budget in full. In other words there is just so much money needed and there are just so many persons to supply it. If the budget were divided up among these people according to their ability to pay, the budget would be met in full, and there would be no need for supplementary appeals.

This is really a more simple and acceptable plan than at first appears, since generally it requires but a small lift on the part of many people to put the thing over. In bringing the budget in line, the finance committee is careful to explain this plan in the letter that goes out to the congregation. The pledge card will carry a *suggested* amount, based on the previous giving of the contributor. When all the cards are in, it will be found that some members, due to circumstances known only to them, will cut back on the amount suggested, and some will *up* their pledges—more than making up for the reduced amounts. So in the end the budget is oversubscribed. I know of one church that divided its congregation into two classes: those who needed "suggestions" and those who did not; so they simply sent to the latter a regular pledge card, with another type of letter.

Another church is forming a dollar club. It is advocating that a certain group in the church who fit into the picture give a dollar a week to running expenses and a dollar a week to benevolences. The pastor tells me his club is growing satisfactorily, and the idea has caught on, especially with newcomers.

Still another church cleverly conditions its people for the annual canvass by printing a paragraph in its bulletin for five or six weeks in advance of the solicitation. One Sunday it reminds the congregation that everything is going up: coal costs so many dollars more than it did three years ago. The next Sunday it points out that even the cost of candles has increased. The next Sunday the bulletin paragraph may stress the increased cost of organ maintenance and repair. Finally, a paragraph tells the congregation to be on the alert for a letter from their church. That is the letter explaining mail solicitation with a copy of the budget, pledge card, and return self-addressed and stamped envelope.

Although not all the churches using mail solicitation employ the suggested approach to their financial problem, there are two advantages not to be overlooked. The first advantage is that it keeps the budget stabilized. For instance, in the face of an expanding program, or say, in the face of expanding costs, the needed increases can easily be passed on to the pledgers. It may be that a five per cent increase would be sufficient. It does not take much of a spread to amount to a goodly sum in the end.

The second advantage is in regard to the benevolences. On this point we have had a most interesting experience. About one third of our contributors had been giving to benevolences. In the finance committee it was decided that in addition to suggesting what the pledgers might want to pay on the current budget, it should be suggested to everyone contacted that he pay something to

benevolences. Accordingly, all were *suggested* for a definite amount to pay weekly. The response was a surprise. *All gave something to benevolences.* Some lowered the figure suggested; but everyone gave—and this doubled our benevolent receipts. But there was another surprise: while some lowered the figure suggested for benevolences, no one lowered the figure suggested for the current budget. Previously, there had been persons who had lowered the current asking; now no one lowered this item, but some did lower the benevolent item. The psychology of this seems to be that some people are determined to show their independence, so in the matter of pledging the budget, they cut the assigned figure—a little. But here is a lesson: *if you want to protect your current budget, put an asking for benevolences on the pledge card.*

After a number of years of *suggested* pledging we have, for the time being at least, abandoned that plan. For when we hit upon the step-up pledge card two years ago our budget was in reasonable balance, and the fact that our people responded so well to the new setup vindicated our judgment.

We have substituted for the conventional pledge card a two-color job in red and blue. It is an attractive card with a challenge. (See illustration on this page.)

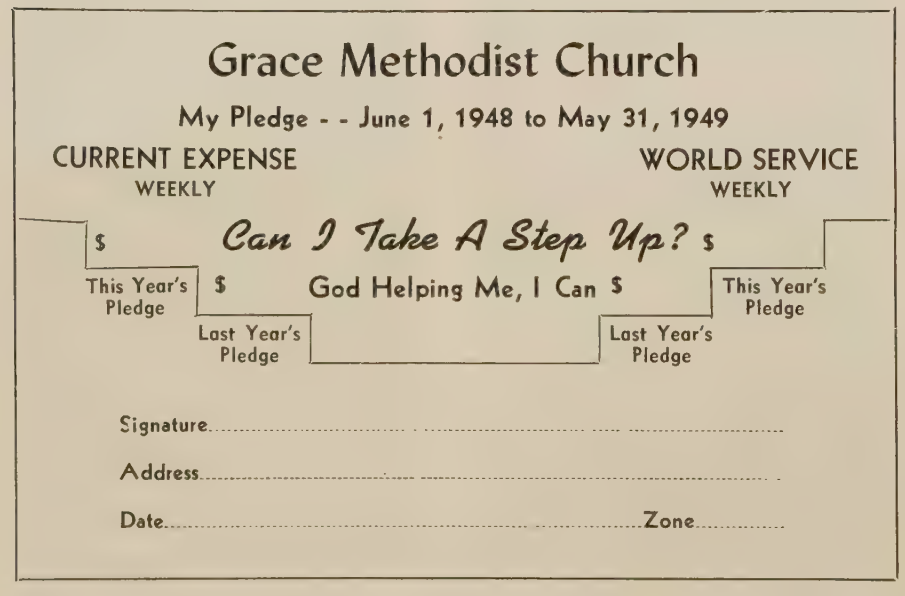
All those who have used this card from whom I have heard have been most enthusiastic over the resulting increases. One cosmopolitan church reported a 45 per cent increase over its previous year. Another reported the addition of many new contributions. In our own church, in the first year of step-up pledging, the people gave 15 per cent more than the previous year; in the next year practically the same givers pledged 15 per cent over their previous giving. Also, the fact that the card stated the amount of the pledge made last year caused some who were behind on their payments to clear up their debts.

One church trying the step-up pledge card used a single staircase, since theirs was a combined budget. Their card also carried this legend: "Pledges are continuous until changed."

Mail solicitation will require that a second letter be sent to the stragglers. Our experience is that around sixty per cent of our contributors respond to the first letter. This sixty per cent includes the substantial givers, the heavy end of the budget. The officials are among the first to respond. To the remainder, after two weeks have passed, a follow-up letter is sent; this may or may not include another pledge card. The response to this letter should bring things pretty well in hand. The few that remain, if there be such, will be people who do not ordinarily pledge anyway, or people who will want an interview. At any rate, some one person should be able to take care of these in an evening or two. It is the nearest approach to a one hundred per cent solicitation that I know of.

In a normal personal canvass it is difficult to get a genuine follow-up, and some churches lose hundreds of dollars annually for failure to follow up the canvass. A fact sometimes overlooked is that the disparity between the numbers who contribute and those on the church roll is due to the fact that whole families belong to the church and very often the head of the house contributes for the household. But mail solicitation has certainly proved a boon for this church and for a number of other churches over the country.

A few persons giving only a few hours of secretarial work do a more efficient job than a host of stewards, drilled and marshaled and fed for the task of personal canvassing of the congregation. There is less fuss and feathers and an infinitely better feeling over the accomplishment on the part of all concerned when mail solicitation is employed, especially with the step-up pledge card.



Looking Forward

The July issue concludes Volume 12 of THE PASTOR, and no August issue is published.

Many stimulating and practical articles are now being scheduled for fall issues of the magazine. In September begins a series on "Foundations of Christian Doctrine," by James T. Carlyon.

Practical features include "A Modern Protestant's Theses," by Edwin S. Hunt. The question of supply pastors and the administration of the Lord's Supper promises to be a live issue, and the September issue will include an article on "Our Confusion About Ministerial Orders."

For those pastors who have wondered what "existentialism" is all about, we suggest the series by Woodrow Geier, beginning also with the new volume of THE PASTOR.—Ed.

Story of a Financial Statement

By A PASTOR

One church voted-out old, reactionary members of the finance committee and voted-in a group of young and progressive men. One result was the development of a new financial statement that abolished secretive handling of funds and ushered in business-like financial reports. They have been a success, declares the pastor of the church, although suggestions for improvement have been made.

IT COULD have happened in almost any church, anywhere. Perhaps it did happen in many churches. The first finance committee meeting of the year was in session. Three newly elected members were in attendance. With three carry-over members they made up the six-man elected committee. Some heads of departments and officers who were ex officio members completed the group. Older men who had carried responsibility in a fine way for many years were certain that the beginning of the end was at hand. These strange, new and younger men could not possibly know how to handle church funds.

The older men felt that they alone knew best. Such self-righteousness is not strange among religious people, even though it does smell foul. There were three men on the new committee who were not well known to the others. One was nominated for chairman. A self-righteous one asked the nominee to tell him and others who he was, what he knew about church work, and what his qualifications were. The young man, who was manager of a large chain department store, replied that he had been a member of The Methodist Church for a number of years. He suggested that he was not seeking office, but did hold himself ready to accept necessary responsibility when asked to serve. He did not say so, but he handles more money each week than the church does in a year. He was unanimously elected.

Another new man was nominated for secretary of the committee. He was a government employee and responsible also for supervision of substantial amounts. Mr. Self-Righteous repeated his effrontery. Mr. Young Man squirmed. Mr. Pastor replied rather tartly that perhaps the lack of knowledge and faith was due to the negligence of those who had been around for some time! Certainly the new men, whose services had been sought out by the nominating committee, were not to be subjected to an embarrassing inquisition by those whose negligence and forgetfulness made them strangers. The secretary was elected unanimously.

In the past, at each and every meeting of board and committee, the financial secretary had made detailed and interpretative reports. They were censorious in nature. The people who did not pay should have felt their ears burn. (Some of them didn't pay because of this censoriousness.) The disbursing treasurer would then render a report. The chairman of the committee, whose servants these other men should have been, usually refrained from lengthening the meeting by a report. It was also true that neither those responsible for management nor the congregation had a concise, accumulative statement of conditions. Comparisons could not be easily made. Trends, therefore, were not apparent at a glance.

I

The new chairman made a conscientious effort to understand his task. He called upon treasurer and pastor for assistance and condensed his findings in a form which he presented to the committee. It helped the committee to see and understand their responsibility. So it was ordered as the form for monthly committee reports. Additional copies comprise the report to the Official Board, or Quarterly Conference, or annual meeting at any given time. When a report to the congregation is called for, more copies will do it. Dollars and percentages give facts and trends at a glance. The accumulation of the record for years will provide excellent historical data. The chairman believes he and the committee are accountable for a comprehensive and concise report to anyone at any time, and this form makes such reports possible (see fig. 1, page 14).

A glance at the report tells many things. Of the figure in the current month on the gross receipts line, 8 or 9 per cent for the month is about normal. The grand total operating expense line will give you the story of how this year compares with last year, and also how you stand both dollar- and percentage-wise this year as compared with expectations. The total benevolence picture is at hand. It, too, can be compared with the record of a year ago and the anticipations as set at the beginning of the year. The building fund situation is also apparent at a glance.

There were those who were frightened when copies of the statement were generally circulated to the congregation. People would see a balance on hand and lose their incentive to continue paying, they said. The committee felt, rather, that all were entitled to the full and accumulative facts. Help could be given in interpretation, but confidence and trust would come from full knowledge readily available. I think it works as the committee expected.

The chairman wanted to get the copy of the form cut on duplicating stencils (called Formograph) so that each month new figures could be typed on the stencils and as many copies as needed run off. While that would have been ideal, it proved too expensive. It was decided to have the form printed on an offset press. Some were run on light bond paper for carbon typing. A larger quantity were run on mimeograph paper for times when we might wish a larger distribution.

A file is being kept of comments and suggestions to consider when the need arises to reprint the form. The following comments and suggestions are now on file:

(1) The per cent columns are not wide enough. They need an additional space.

(2) The indented particulars could better be in lower case—the same size as "Janitor & Building."

(3) If main divisions only were solidly underlined and every third line was underlined with dots, divisions would stand out more and carbon sheets would be less likely to have figures printed on the lines.

(4) Some think that the "MAINTAINED GROSS RECEIPTS" line could be eliminated and the four items above it placed logically in the budget.

(5) Others have suggested that pastors' salaries and conference apportionments should be grouped to obscure the amount paid the pastor and thus save him some embarrassment.

(6) The suggestion has also been made that gross receipts for Local Expense, Benevolence, and Building Fund could be broken down into pledged; unpledged, but given by known contributors; loose plate; and special.

By and large the comments have been appreciative. The old days of secretive handling of funds by the self-righteous have given way to forthright and open-handed accountability. Trust and confidence, it is hoped, will result.

Fig. 1

First Methodist Church

MONTHLY STATEMENT

MONTH OF _____ 19 ___

PARTICULARS	LAST YEAR ACTUAL $	¢	%	CURRENT MONTH $	¢	%	YEAR TO DATE $	¢	%	CURRENT BUDGET $	¢	%
LOCAL EXPENSE GROSS RECEIPTS												
CONFERENCE APPORTIONMENTS												
PENSION FUND												
RESERVE FOR BUILDING FUND												
RESERVE FOR INSURANCE FUND												
MAINTAINED GROSS RECEIPTS												
PASTOR'S SALARY												
ASS'T PASTOR'S SALARY												
SECRETARY												
ADMINISTRATIVE PAYROLL												
ORGANIST'S SALARY												
CHOIR DIRECTOR'S SALARY												
MUSIC SUPPLIES AND EXPENSE												
TOTAL MUSIC EXPENSE												
JANITOR SALARY												
SUPPLIES (Janitor & Building)												
UTILITIES												
PRINTING AND OFFICE SUPPLIES												
BUILDING MAINTENANCE EXPENSE												
EQUIPMENT MAINTENANCE EXPENSE												
SPECIALS												
UNCLASSIFIED												
TOTAL MISCELLANEOUS EXPENSE												
GRAND TOTAL OPERATING EXPENSE												
LOCAL EXPENSE NET BALANCE												
CURRENT OPERATING BALANCE												

BENEVOLENCE GROSS RECEIPTS												
BALANCE CARRIED FORWARD												
BANK AND MISCELLANEOUS EXPENSE												
PAYMENTS TO CONFERENCE TREASURER												
BENEVOLENCE NET BALANCE												

BUILDING RESERVE FUND RECEIPTS												
BALANCE CARRIED FORWARD												
BUILDING EXPENSE												
BANK AND MISCELLANEOUS EXPENSE												
BUILDING FUND NET BALANCE												

A Way to Help the Small Church

By HARRY M. SAVACOOL

It is possible for many pastors to keep neighboring small rural churches alive without calling for financial aid, suggests this writer, who serves the Methodist Church, Owego, N. Y. In some cases the larger parish would be the answer.

THE majority of Methodist churches are small ones of less than one hundred members. A large number are open-country churches with fifteen to forty members. In spite of the fact that they are so numerous and great in their needs, they usually get scant attention. Often they are actually belittled to the extent that their ministers and members have a kind of inferiority complex.

The real truth, which is realized by few people, is that these little crossroad churches are usually doing better in proportion to their numbers than many larger town or city churches. They do better in the matter of church attendance. Many little rural churches make an average attendance of 100 per cent of the number of their membership or even better. Averages of 75 per cent and up are common. After all, if a church of twenty members has ten present at its service of worship its percentage of attendance is 50 per cent. How many city churches of 1,200 membership ever reach an average attendance of 50 per cent of that number?

The writer is pastor of a church in a village of five thousand population. The church has seven hundred members. Its average attendance at the service of worship is two hundred and seventy-five, which is 39 per cent. I also serve a crossroad church with a membership of twenty-two. The average attendance is twenty. While that looks small, it is 91 per cent, and the town church to do as well would

have to have an average of six hundred and thirty-seven, which is more than can be seated in the nave of the church.

Even in the matter of giving it is usually true that small churches raise far more money per capita than do most larger churches in towns and cities.

And yet, speaking generally, Methodism is neglecting these small churches. In many cases they are given inadequate leadership, and in too many cases they are simply abandoned as places of worship and ultimately sold to be used as barns or dwellings. In some cases they are taken over and operated successfully by one of the emotional sects. In the relatively small Wyoming Conference, with its two hundred pastoral charges, during the past five years ten rural churches have been declared abandoned and sold: an average of two each year. We need to take care that while we are building a church a day we are not at the same time abandoning a church a day.

Obviously most of these little churches cannot support a full-time pastor. Sometimes they can be made up into circuits, but then often the support is not adequate to secure a competent minister. In some cases the only answer will be aid from sustentation funds or even a missionary appropriation.

It seems to me that the answer in many cases is for the churches in larger towns and villages to become more aware of their responsibility for their weaker neighbors. There seems to be an idea current that for either a church or a pastor to have an out-appointment is a disgrace. Ministers and people speak with pride of being a "station."

Much of the business of the towns comes from people who make up the little crossroad churches. The state long ago decided that the larger centers must share in maintaining secular education in rural sections. It is time that the churches came to realize this same obligation in the religious field.

"But," says someone in the larger church, "our budget is already overloaded." The fact is that without spending a cent, help can be given. The small churches are not asking for charity. They are willing to pay their way to the extent that they are able. Here is one way that help can be given.

The average pastor of a "station" charge in a town or village is free until 10:00 A.M. on Sundays, and after 1:00 P.M. Many of these churches do not have an evening service of any kind. There is nothing finer that such a pastor could do than to serve one of these outlying churches. In summer months he could conduct divine worship at 8:30 or 9:00 A.M., getting back in plenty of time for his village church service. In the winter it might be better to go out in the afternoon so as not to interfere in any way with his services in the village church. There would of course be some additional pastoral work, but in many cases this would not be much. Most village pastors cover all of the surrounding country calling upon their members who live scattered among the people of the outlying churches. This is the case because there are always a few of the more prosperous farmers who prefer to attend larger churches in town.

By this method the small church would get a higher grade of service than from part-time supply pastors.

"Why don't these people come to the village or town church?" someone may ask. Every pastor who has tried to bring this about knows the difficulties. Some persons do not have transportation. Others do not feel at home or do not think their clothes are good enough. Whatever the reason, very few can be persuaded to go to town to church even if their little church is closed. Whether this attitude is reasonable or not is another question. Yet, to leave them without adequate religious ministry is a tragedy as well as a great loss to the church as a whole.

Pastors in the larger villages and towns can help, as noted above, but it will take more than that. The administrative overhead of our church must give more attention to the small churches. More material should be produced especially to meet their needs. The Sunday school literature for the small church is a step in the right direction.

In many instances larger parishes could be arranged to keep the little churches alive and functioning. A larger town, such as a county seat or a natural trading center, could be made the center of such a parish. The pastor of the larger church could head the work, with perhaps a supply or local preacher as his associate. In some instances even a young woman, trained in religious education and also able to preach, might be the right helper to use. It does not need to be a mission board project. With a little missionary vision on the part of the central church in the way of giving of its pastor's time, and with the proper pooling of the resources of the small churches taken in, the whole expense could be met in many instances without outside help.

The district superintendent is in a key position to help small churches. Town and city churches can get along pretty well without help, but not the little churches. They need constant attention. The average district superintendent might well give more than half of his Sundays to the small rural churches. He could be a great help by visiting and counseling with the pastors. When a small church begins to show signs of weakening it should be regarded as an emergency case and given treatment accordingly. The district superintendent might well put in a day surveying the situation. He might find that the church is on the

wrong circuit, that a change of leadership is needed, or that it should be put under the care of some nearby town pastor of outstanding ability.

Undoubtedly, other means can be suggested for meeting the problem of the small rural church. The main thing is that as a denomination we realize the importance of these churches and give time and thought to them. If that is done they will not be sold to be used as barns or to be torn down for used lumber, but they will live a healthy life of service, even of actual growth, if available resources permit.

Our Advance Through Music

By CHARLES S. CLARKSON

Believing in a singing church, this pastor tells about the three choirs organized to aid in the advance of North East Methodist Church, North East, Md.

IN THE early days of Methodism the gospel was propagated nearly as much, say historians, through the hymns of Charles Wesley as through the preaching of John Wesley. It is the conviction of the writer that The Methodist Church must again become a "singing church" if it is to reach and mold the lives of persons as it should in The Advance for Christ and His Church.

The North East Methodist Church is striving to make its greatest advance through music, which is bringing into direct choir work at least one-third of the membership. The church has three choirs, organized and functioning, meeting each week for rehearsals, and participating regularly in the morning and evening services. These choirs are: a senior choir, with more than twenty voices; a young women's choir, composed of over twenty persons; and a junior choir, made up of over thirty boys and girls. Altogether, this makes almost one hundred persons singing in regularly organized choirs and participating in worship services of the church. All the music is on a purely voluntary basis. There are no paid directors or organists. In fact, through the payment of dues by members of the choirs, all music used is paid for by those participating. The choir members regard this as a service that they should give willingly.

What are some of the results of such a program of music? The tangible results are always hard to measure, but here are some of the results which have come:

1. Increased congregations, especially of children and young people. The pastor is trying hard to bridge the gap between the church school and the church by getting children and young people interested in the regular services. We have found that there is no better way to do this than by having children and young people sing in worship services. Parents who who are not regular attendants will come to hear their children sing. Children and young people come to feel that they are a part of the church and responsible for a part of its program when they participate in this way.

2. The expanded musical program has helped to promote a great increase in giving through regular offerings. Increased attendance means increased giving. A thorough every-member canvass at the beginning of the financial year will help greatly in solving the financial problems of any church, but essentially the principle holds true that if people attend services regularly and are interested in the work of the church they will give. Our offerings during the past year of expanded musical activity have practically doubled. This fact alone proves that an advance can be made through a comprehensive, adequate musical program.

3. More important than what the church is receiving is the training in music and in religion that the people (especially children and young people) are receiving. In every worship service there is at least one anthem and a solo or special number. The young children and young people are learning to sing the great hymns of the church.

Worship should be one of the most meaningful acts of life, and if a minister can reach his children and young people in the regular worship services he can double his usefulness as a minister. The young women's choir each year puts on an annual program of Christmas music. This choir assisted the pastor in a service for brides in June. The worship part of the service consisted largely of the traditional wedding music. The pastor preached a sermon on the sacredness of the marriage relationship. Corsages were given to the couple present who had been married the shortest period of time and to the couple present who had been married the longest period of time. Great interest was manifested in this service. We plan to make it an annual event.

These two events, in which a choir participates largely, show the variety which is introduced into the musical program. An effort is made to relate music to life and to make life more meaningful and interesting through music.

(Note: For other recent articles on church music see 'Why Not More Junior Choirs?" by Sterling H. Mische, June, page 22; "The Ministry of Music," by Donald A. Ottinger, April, page 27; and "Easter Music for Small Choirs," by Allan Burt, March, page 30.)

The Lord's Prayer . . . A SERVICE OF MEDITATION

By MARY DICKERSON BANGHAM

Group meditation can provide a vital worship experience for the congregation. Here, the wife of an Ohio minister outlines an effective meditation service that enables each church member to pray in his own manner.

FOREWORD

SINCE group meditation is new to most congregations, this service will need careful planning. Those who come should be prepared to enter the sanctuary prayerfully and with the realization that very little depends upon the size of the group and very much upon the expectancy with which they approach this worship experience.

The church lights may be dimmed to lend quietness to the setting. A large copy of the Lord's Prayer, designed and made by a local artist, may be spotlighted or placed between tall burning candles. Flowers, cross, candles, and other altar appointments should all maintain a keynote of simple dignity.

Careful timing of the moments set aside for meditation is important, but this should be done unobtrusively.

As given, the service is little more than an outline. The thoughts to guide the meditations may be used just as given, or they may be rephrased by the leader, who may be either minister or layman.

Organ meditation: The organist plays either a medley of familiar prayer hymns or, several times over, "Sweet hour of prayer" (302) [1] The latter, because of its deep appeal to the average churchgoer, probably will give a more fitting introduction to the service than the use of a variety of hymns.

Congregational singing (while seated): "Sweet hour of prayer."

Reading of the Scripture: John 1: 1-18; Matt. 5:1-2; and Matt. 6:6-13.

Silent prayer for the service: The direction that these prayers take may be guided by the minister as he helps his people to focus their thoughts upon the words of the Lord's Prayer through the words of his own spoken prayer.

Congregational singing (while seated): "Break Thou the bread of life" (387).

Introductory remarks (by the leader): These should be brief. Talk, rather than being helpful, hinders the creating of an atmosphere for meditation. The leader should remind the group of Jesus' telling his disciples to close the door; placing before them the need to close the doors of their minds to all else save the desire to enter into a deeper understanding of the prayer which he taught. A conscious attempt to relax all physical and mental tensions will, in itself, be an act of faith which will help the divine Presence to guide the thoughts and feelings of the group. It may also be stated that each one is to feel free to close his eyes, or to look upon the words of the prayer or upon the altar during the periods of meditation. Each new section of the prayer will be entered upon by the entire congregation, following the leader's reading of that portion.

Meditation—Our Father: A moment's pause follows the introductory remarks. The leader reverently gives these first two words of the prayer; he asks that each person pray for guidance as he reaches out in the silence toward the immensity of this amazing pronoun and of the name, *Father*. Then, so that the words themselves will immediately precede the meditative silence, they are repeated, *Our Father*. Three minutes of meditation follow.

Meditation—Which art in heaven: After speaking these words aloud, the leader may call attention to the word *heaven* as meaning expansiveness, boundlessness, and coming from the same roots as the word *heave*. Jesus himself describes heaven in terms of this same quality of expansion—mustard seed and leaven. . . . God's boundless generosity is beautifully symbolized by the upreaching and expansive heavens above us, even though we know that Jesus also spoke of the kingdom being within us. Our finite limitations make it impossible to visualize the wonder of God's dwelling place, but meditation upon the boundless and beautiful skies, at dawn or at sunset, in storm or in sunshine, by day or by night, may help. Let memories of well-loved landscapes, or of seascapes, or of the heavens, fill the minds of the group during this next period of quietness.

After this brief preparation, let the leader repeat the words, *which art in heaven*. The silence should last from two to three minutes. Then, very softly, the organist plays all stanzas of "There's a wideness in God's mercy" (76), allowing the congregation to meditate upon the well-loved words of the hymn with no audible prompting.

Meditation—Hallowed be thy name: After reading the phrase, the leader speaks of the word *hallowed*, meaning holy, as coming from the same source as do our more familiar words *whole, wholesome,* and *health* —the Anglo-Saxon word *wholth*. All are meant to signify completeness. To Christians, God's name has the wholeness, that hallowedness, which passes understanding. Let the leader ask that each person call to mind as many of the different names for God as he can, or that he hold in mind one which has an especially deep meaning for him. The Scripture and hymns are filled with many names by which we know God.

After two or three minutes of silence, the leader may suggest that several give aloud a few of these loved names. If the congregation responds to this suggestion, the time should not be hurried; if they do not respond, there should be no sense of failure. The leader in either case should have ready a few of the lesser-known names from the Old Testament, together with several of the

[1] Throughout this article, the hymn numbers given in parentheses refer to *The Methodist Hymnal*.

names by which Jesus referred to himself in the New Testament. Not enough names should be given to make this part of the service cumbersome and to hurry the remaining part.

Meditation—Thy Kingdom come. Thy will be done on earth, as it is in heaven: Having repeated these phrases, the leader asks the people to yield up their imaginations to God, and to think together about our earth as it now is, about what has been seen and heard these past few days—from radio, newspapers, movie, street, and home. After three minutes of silence, let him ask that each one think of these same incidents and conditions, as they would have been if God's will had been done. Even where the thoughts may have been on work performed in his name, a humble prayer for guidance in seeing how it might be more perfectly done could not be amiss. Another three minutes should be allowed for this second part of the meditation.

Meditation—Give us this day our daily bread: After reading these words, the leader may suggest that each one forget the adult world in which he is living and become like a child again while thinking upon these words. Let each, in childlike simplicity, go back over the day and think of all the food which he has eaten, recalling meal by meal all that he has enjoyed of this day's bread. This will be near the close of a day, so that it is in looking back through the hours gratefully that meditation may best be used on this part of the Lord's Prayer. From two to three minutes should be given to this contemplation. The leader should then ask that each mind turn to whatever has been read, seen, or heard, recently, regarding the food conditions in Europe and in Asia. Three or four minutes of silence, besides the spoken words of the leader, are not too much to allow for meditation here.

Meditation—And forgive us our debts as we forgive our debtors: After reading the words, the leader asks that eyes be closed and heads be bowed. Those who desire to kneel while thinking of their own sins of commission and of omission are invited to do so. It may be noted that this is one of the hardest parts of the Lord's Prayer to pray, and that Jesus well knew that his followers might find it so; for after completing the words of the prayer pattern for them, he immediately spoke further on the subject of forgiveness.

After three minutes of silence, a soloist sings, very softly, Malotte's "The Lord's Prayer," breaking off after the phrase "As we forgive our debtors." (The composer skillfully repeats the melody of this phrase. The singer should repeat both the words and the melody of this phrase, very softly and a little more slowly. Let the singing end at this point while the group meditates for a few moments longer.) Including the singing, this part of the meditation may last as long as seven or eight minutes. It will add to the effectiveness if the solo is given *a cappella.*

Meditation—And lead us not into temptation, but deliver us from evil: The leader gives the words and suggests that each person think of the particular temptations and evils into which he is most likely to fall, and that he ask God's help on these particular things. The words are then repeated and two to three minutes of silence are allowed.

Meditation—For thine is the kingdom, and the power, and the glory, forever. Amen: A brief silence follows the reading of these words. Then the organist plays, jubilantly, the melody to which these words are set in Malotte's "The Lord's Prayer." Another short interval of silence follows.

Singing of Malotte's "The Lord's Prayer": The singing should be done by the same person who previously sang a portion of it, this time accompanied, and in a mood of gratitude and reverent joy.

Short prayer by the minister.

The Lord's Prayer, by the congregation in unison.

Closing moments of meditation and benediction: The minister should have charge of these closing moments. Let him tell his people that any who care to do so are free to leave quietly when he has pronounced the benediction, but that all are invited to come to the chancel for a silent prayer. Let him ask that they come not in groups, but one at a time from any part of God's house, and kneel as long as they wish before going from the sanctuary.

No attempt should be made to fill the entire chancel at any one time. Rather, let each come when he wishes and leave in the same way, taking great care that he leaves quietly so that the spirit of the evening's meditation may go with him, and so that it may continue in the sanctuary. (Preliminary announcements should have prepared those who come to enter and to leave silently, but the minister may request this if necessary. Even those who come in groups may wait for each other at the rear of the sanctuary and go home together.)

Closing organ meditation: After the minister has said the benediction, and after several have come to the chancel to kneel for a moment or two in silent prayer, the organist plays, very softly, "Savior, like a shepherd lead us" (337). Other hymns which stress prayer for God's continued guidance may be added if the service is spontaneously continued by those coming to the chancel. No sense of hurry should be allowed to destroy these last moments of meditation, in case the mood of the meeting has made the congregation reverently slow in leaving. If a number of hymns are played, let there be a moment or two of silence between each one. The minister may choose to take a place at the door to offer his hand in fellowship as his people leave. It should be a silently given handclasp of friendship, rather than one to accentuate the usual friendly and audible greetings.

A further suggestion for adapting this service to an evening communion service: With a few changes, this meditation could be used. The consecration of the elements would need to be given early in the service, either before the singing of "Break Thou the bread of life," or following the introductory remarks of the leader. Another hymn might be inserted at this point, after which the meditations upon the prayer itself would proceed as outlined.

No suggestion would be made that people leave before taking communion. Rather, it would be explained that following the benediction, the people should come, a few at a time, take communion at the chancel, and remain as long as they wish, then go quietly and prayerfully from the sanctuary.

KINGDOMTIDE CALENDAR---I

Kingdomtide, the "Season of the Kingdom of God on Earth," extends from August 28 through November 24 (Thanksgiving Day). Part I of the Kingdomtide Calendar, which follows, makes suggestions for preaching and worship on the Sundays and special days in August and September. Part II of the Calendar covering the remainder of the season will appear in the September issue of THE PASTOR.—Ed.

AUGUST

28 *Festival of Christ the King.* Scripture readings: I Peter 5:5-11; Luke 15:3-10.

The world has always been Christ's! Born to be its King, he has brought together its widely divergent elements and bound them inextricably with the bonds of brotherhood. Kneeling before the cradle, wise men and simple shepherds forgot all distinctions of class and creed and traditional conflict as they pledged allegiance to their mutual Lord. Before the cross, loyal disciples and a confessing centurion publicly proclaimed His sovereignty.

In no organization outside the Christian Church do classes and the races meet with such harmony of purpose and such facility of action. Seated on the same pew, listening to the same gospel, experiencing the same transforming truth, dedicating themselves at the same altar, the scions of wealth and the sons of poverty, the educated and the uneducated, share the same passion for redemption. Thus Francis Xavier, stabbed spiritually awake by Ignatius Loyola, renounced his wealth to shed the light of the gospel upon the nations which sat in darkness. Thus, too, William Carey rose above the limitations of his shoemaker's last because he coveted the world for Christ. Philip must baptize the Ethiopian treasurer charged with the care of Queen Candace's wealth, and Paul must intercede for the slave Onesimus. Therefore, *seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*

To make this Sunday effective we must emphasize Christ above all and in all. At this point *The Book of Worship* offers vital help (see pp. 197-209).

Prayer: Almighty God, who hast given unto thy Son Jesus Christ a kingdom, that all peoples, nations, and languages should serve him; make us loyal followers of our living Lord, that we may always hear his word, obey his commands, and live in his Spirit; and hasten the day when every knee shall bow and every tongue confess that he is the Lord; to thine eternal glory. Amen.

SEPTEMBER

4 *Second Sunday in Kingdomtide* (Labor Sunday). Scripture readings: II Cor. 5:14-21; Luke 15:11-32.

Significant is the fact that Christ was a Carpenter-King. Of the lineage of David, he might have claimed a place in the hierarchy and administered his kingdom from the temple. Instead he chose to cast his lot with those whose labors shape the character of the commonplace. Thus he summoned fishermen, a physician, and a tax collector to lay the foundations of world redemption; ordinary people following through in an ordinary way to achieve extraordinary results! He knew that when familiar processes are aligned to holy ends men will use their natural talents enthusiastically for God; and as they become increasingly aware of the fact that when they are part of a corporate venture which is vital to both men and God, they will evolve just standards of life. So they can share John Greenleaf Whittier's profound insight into the true meaning of labor:

> *A blessing now,—a curse no more;*
> *Since He, whose name we breathe with awe,*
> *The coarse mechanic vesture wore,—*
> *A poor man toiling with the poor,*
> *In labor, as in prayer, fulfilling the same law.*

Prayer: O God, teach us that the work of our hands can be sanctified to the building of thy kingdom and the ministrations of our hearts to the redemption of all the world. Amen.

11 *Third Sunday in Kingdomtide.* Scripture readings: Phil. 3:7-16; Mark 4:26-29.

We do not simply *go* into the kingdom. We *grow* into the kingdom. We do not claim a nationality solely because we are born into it. We claim it because we have deepened our understanding of the ideals and opportunities which we believe that nationality affords. But we also claim it because of the sacrifices which it demands. *For unto whomsoever much is given, of him shall be much required.* So, too, with the kingdom. The greater sacrifices it demands of us the more clearly we comprehend the fact that it is a divine-human fellowship which, like any friendship, is constantly exposing new facets of beauty and inspiration to those who share the experience. Understanding this, we inevitably *press toward the mark for the prize of the high calling of God in Christ Jesus.* For *as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

Prayer: Our Gracious Heavenly Father, teach us so to order our days that we may constantly grow in grace and in knowledge and in favor with men and with thee. Amen.

18 *Fourth Sunday in Kingdomtide.* Scripture readings: Rom. 8:26-28; Luke 11:1-13.

"Certain thoughts," said Victor Hugo, "are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees." This is what Jesus meant when he affirmed: . . . *the kingdom of God is within you.* Divine revelation is always conditioned by human receptivity. We are morally responsible not simply for what we know but for what we might know. Consequently, we must have minds which are at once prepared and constantly preparing for God's message. Thus, much depends on *how we think* and *what we pray for;* for somewhere in the process of our thinking God's mind and our minds meet. Prayer stems from human hearts but it roots in the divine heart. There is an area of life which God and we experience mutually, and as our spiritual constancy widens the area, we see more clearly the fact that we are "a colony of heaven." *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: for we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*

Prayer: O Holy Spirit of God, abide with us; inspire all our thoughts; pervade our imaginations; suggest all our

decisions; order all our doings. Be with us in our silence and in our speech, in our haste and in our leisure, in company and in solitude, in the freshness of the morning and the weariness of the evening; and give us grace at all times humbly to rejoice in thy mysterious companionship; through Jesus Christ our Lord. Amen.

September 25—October 2: Religious Education Week. In 1873 an unlettered woodcarver in the little village of Oberammergau sat for his daguerreotype. The finished picture revealed exactly what one would expect: the honest, rustic features of a commonplace individual whose countenance was no more striking and no less appealing than that of any of his native townsmen. In 1902 the same man sat for his picture again. But this time the completed product bore a startling resemblance to the portraits of Christ. What had caused the magnificent transformation? In the interim the humble woodcarver had been chosen to play the part of our Lord in the Bavarian *Passion Play.* Thirty years spent in intimately studying the Master's life had changed his own. Christ founded his kingdom upon truth. *And ye shall know the truth, and the truth shall make you free* from all spiritual disfigurements. We come to resemble the ideas and ideals with which we spend our time. This is what Abraham Lincoln meant when, reproached for rejecting an individual whose face he did not like, he countered the claim that the man could not help his face with this reply: "Anyone who has lived as long as he has can control his face."

It was said of the prophet Jeremiah: "When you looked into his eyes you saw that he saw God." *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

Prayer: *Open my eyes that I may see*
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for thee,
Ready, my God, thy will to see;
Open my eyes, illumine me,
Spirit divine!

25 *Fifth Sunday in Kingdomtide.* Scripture readings: Acts 8:26-39; John 6:47-58.

A newspaper columnist was recently asked what, in his opinion, seems to be uppermost in people's minds today. Without the slightest hesitation he replied, "A lot of confusion!" Never has the world had greater need for spiritual enlightenment than now. We have many possessors of things, but we have few professors of truth. Scientifically we have learned how to work miracles. But we have not learned the greater miracle of controlling them. So we are afraid. We have forgotten the divine injunction: *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* What God has promised he will bring to pass. But our world needs to know the promise. It needs to be urged to accept the promise. Thus someone who knows him must point men's souls toward Christ. Someone who has accepted his way of life must reveal the light of his truth in the gathering gloom.

When I was a child I was afraid of the dark. I went to bed with fear and trembling, dreading the moment when the light must go out. Ashamed of my fear, I tried to conceal it. But my mother, who was far wiser than I knew, saw it. One evening, after she had tucked me in tightly beneath the covers, she walked to the foot of my bed and quietly hung on the wall directly opposite me a picture of the Christ. It was so painted that the compassionate eyes of the Master were turned fully upon me. Then with a smile she said, "Son, always remember that no matter how dark it is, Jesus is looking at you. Whenever the lights go out, all you have to do is to look in the direction of his face. Then you won't be afraid." Our confused and frightened world needs someone to point its eyes toward him who is *the author and finisher of our faith.*

Prayer: O thou Teacher of all who come to thee for light and guidance, give us the faithfulness of learners and the courage of believers in thee; give us boldness to examine, and faith to trust, all truth; give us patience and insight to master difficulty, and stability to hold fast to that which is good; through Jesus Christ our Lord. Amen.

Contributors

Seasonal calendars are published regularly in The Pastor to aid readers in planning for worship and preaching. The purpose has been to give scripture lessons, sermon topics, prayers, and practical ideas that are suggestive to pastors in presenting more effectively the Christian gospel in the course of a year.

The calendars follow the various seasons of the Christian year, according to the lectionary given in *The Book of Worship for Church and Home* of The Methodist Church. They are generally published in the month prior to the beginning of any given season, and thus do not appear every month.

These practical features are published unsigned, but they are prepared and contributed by pastors themselves, much of the material coming out of their own experience. The Pastor acknowledges with gratitude the contributions which have been made to the calendars for Volume 12, which is completed with this issue. (The Pastor is not published in the month of August.) The present volume covers the issues from September 1948 to July 1949, inclusive.

The following pastors have prepared calendars during the year just ending: Gordon Pratt Baker, Washington Grove Methodist Church, Washington Grove, Md. • Edward H. Carruth, Whitefield Methodist Church, Savannah, Ga. • George Albert Simons, Christ Methodist Church, Glendale, N. Y. • Wm. Esler Slocum, First Methodist Church, Eldred, Pa. • James H. Strayer, Calvary Methodist Church, San Jose, Calif. • Dale E. Strong, First Methodist Church, Missouri Valley, Iowa.

Clinical Material

In a routine call, a pastor finds that a woman parishioner's condemnation of her son-in-law—for her daughter's past difficulties—is really an outward manifestation of a deep sense of personal guilt for having failed her daughter. The pastor is overaggressive. Editor's comments are in italics.

Campaign of Hatred

I HAD just gone to a new church and was making "get-acquainted" calls when I visited Mrs. Grayson. She answered my knock: "Come in, I'm glad to see you."

"Thank you," I said, "I am calling to get acquainted." When I was seated I asked, "Am I correctly informed that you are secretary of the official board, Mrs. Grayson?"

"That is right. I am glad to help in any way I can. My life is tied up in that church."

"Then it is upon such as you that many others depend for the good they receive from living in a church community. Your three daughters help the church, too. They sing in the choir, and Betty teaches a primary class."

"I have four daughters. Mary is married to Edward Smith. They have recently become interested in the Church of God."

"I noticed a Mr. and Mrs. Smith's names on our roll, but I did not know Mrs. Smith is your daughter."

"They are members of our church. Edward got interested in the Church of God because a business friend asked him to come. He was converted two weeks ago."

"Does Mary attend the Church of God with her husband?" I asked.

"Yes. I hope Edward continues to go to church. Mary has been very unhappy."

"I am very sorry to hear that."

Mrs. Grayson was almost in tears and talked with great difficulty.

"When Mary was a senior in high school she met Edward. He was older than she and insisted upon dating her. He is the rough type. Soon after Mary had graduated, she told me that she and Edward had broken the seventh commandment, and they had to get married. I nearly died. That man is ruining my young girl!" Mrs. Grayson was crying.

After a time I asked, "Edward has changed, hasn't he?"

"I have never liked him," Mrs. Grayson replied bitterly. "Oh, you don't know how I suffered. We made Edward apply for a divorce when the baby was a year old. Mary just couldn't stand to live with him any longer and I suffered every day they were together." (*Note that Mrs. Grayson said "we made Edward apply for a divorce." We wonder what Mary thought about it.*)

"They did not get the divorce?" I asked.

"We brought Mary home and wouldn't let Edward see her. He promised everything, but we knew he wouldn't keep his promises. Then the night the divorce was to be granted, he came crying and begged us to let him see Mary. They went back together."

"Does Edward come to your home to visit?" (*The pastor has done extremely well to this point, but now he jumps to the present situation, when he should be encouraging Mrs. G. to talk more about the past difficulty and her feelings.*)

"Yes, but I've never been comfortable around him. I can't forget what he did to Mary."

"Do you think Mary has been happy these last few years?" I asked. "She certainly has two adorable children."

Mrs. Grayson said with feeling. "She has gone through hell!" (*We wonder if Mary thinks so. Wisely the pastor lets it rest there.*)

"Do you think Edward will be better since he was converted?"

"I hope so. I want my daughters to be happy."

"Of course you do."

Mrs. Grayson had showed such deep resentment toward her son-in-law that I wanted to find out more about her attitude, so I said, "Since Edward is going to remain your son-in-law, what can you do to help Mary be happy?" (*Too directive and too early. This is very dangerous so far as helpfulness is concerned. Mrs. G. has rejected her son-in-law. Here the minister through a question is challenging her.*)

"I cannot forget what Edward did."

"Do you think that one must be able to forget before he can forgive?" (*Too strong!*)

"I suppose not, but it is not easy to forgive." (*This is misleading. I am sure she could not change this fast.*)

"I do not know Edward very well." I admitted. "He seems like a nice fellow; he is very friendly. He has a good civil-service postion, and has become a Christian. He seems to be changing for the better." (*Too fast! The minister runs a risk of ruining his chances to be helpful, by saying nice things about a person his parishioner hates.*)

"I hope he stays converted!" she said.

"If you accept him as the one who loves Mary," I suggested, "and let him know it by your attitude toward him, it will help him greatly in this new life he is starting." (*Judgmental and aggressive.*)

"I know I should forgive him." This was said reluctantly and was followed by silence.

I said, "You want Mary to be happy, but you can never make her happy if you can't accept Edward. Her happiness is bound up in his happiness." I paused before asking, "Do you think Mary loves Edward?"

"I know she does. . . . Will you call on Mary and Edward?"

"Yes, I will be glad to call on them soon."

"I think they would like to talk with you."

Joy, a younger daughter, came in from school.

"I will see you again soon," I said, "and if there is anything I can do,

please let me know what it is."

"Thank you for coming, I am glad to have had this talk."

"Good-bye, Mrs. Grayson."

"Good-bye."

Pastor's Summary: Insofar as I can determine, Mary was a young girl who had been told nothing reliable about sex. Mrs. Grayson had evidently hoped Mary would never need any information other than what she would instinctively know or learn from her friends. Mrs. Grayson blamed Edward for having gotten Mary into trouble; she did not think that she had any responsibility in their "breaking of the seventh commandment." If she were to see that it was partly her fault I wonder if she might not be more ready to forgive Edward.

Mrs. Grayson was living under an unresolved tension caused by the resentment she felt against her son-in-law. According to her rigid ubbringing the "breaking of the seventh commandment" was extremely disgraceful. She had thought about this so long that it had become a burden she could scarcely bare. Not only was she making her own life miserable, but also the lives of Mary and Edward. Mary is now twenty-five years old. Mrs. Grayson was not trying to make anything good out of what was admittedly a bad situation. In future calls I hope I will be able to lead her to the conviction she should not judge Edward but forgive him.

Mary and Edward seem to be happy. They would like to make the most of their lives if other people will let them. One of the big reasons for the change in churches is that the persons in our church were unwilling to accept them after they made their youthful mistake.

I would have had prayer with Mrs. Grayson if Joy had not come in just at that time.

Editor's Summary: This was an interesting call, especially so since it was the pastor's first call upon this parishioner. Mrs. Grayson needed desperately to talk, for she was suffering from a severe sense of guilt. She may suspect that she was partially responsible for her daughter's difficulty. I think most parents do. But once she had set out upon a campaign of hatred, it was difficult to change. After all, she was probably frustrated at the point of not knowing wherein she had failed. This is no easy problem for a parent.

The minister conducted this call well, aside from his very great aggression. He tried to accomplish in one call what should have taken several. One cannot go through what this parishioner has and reverse one's attitude suddenly. She seems to agree with the minister, but we are often fooled at this point. She agrees because he is the pastor, and because she needs desperately to talk to him; and she needs his approval. Instead, this pastor criticizes her, which is frustrating and confusing.

He speaks of her forgiving her son-in-law. This she can do only with help. We often hold up this need to people. They cannot forgive without help. The help we have to offer is understanding and affection, not judgment and criticism.

Report Your Calls for Critical Analysis

WE remind our readers that this department offers a critical analysis of any pastoral calls which you wish to report. If your call is selected for publication as "Clinical Material," you will receive a small check for your material. All names and identifying material are removed prior to publication. In preparing your manuscript, a carbon copy should be made and sent in with the original. The carbon will be kept by the editor and the original will be returned to you with editorial comments.

Please observe the following outline in preparing your manuscript:

Identification of Parishioner: Use initials only, not name.

Type of Call: Routine, bereavement, evangelistic, etc.

Preliminary Description: Give brief description of the parishioner and your knowledge and relationship to him before your call. (Example: Mrs. R. N. is a forty-five-year-old housewife and the mother of three children. She has been ill for two months. The entire family are members of the church which I serve. During Mrs. N's illness I have called regularly in her home. Both Mr. and Mrs. N. have appreciated this attention. At present Mrs. N. seems to be getting better. The three children are regular in their attendance at Sunday school. On May 12 I called at the N. home and found Mrs. N. . . .

The Call: Give a verbatim report of the call as you remember it, leaving one-third of the page (either right- or left-hand side) blank for editor's comments. This is the body of your call and may run several pages.

Summary Statement: Give an estimate of the call. Do you think it was helpful, harmful? Why? What are the spiritual needs of the parishioner? How can these needs be met?

You may report any number of calls desired, but prepare each call separately as outlined above, unless your report is a series of calls on the same individual and dealing with the same problem.—***R. L. D.***

PRAYER FOR STRENGTH

O God, from whom all men come and to whom all return, thou art perfect love and goodness. Thou art limitless power determined by infinite love. We worship and adore thee.

May it be thy will that each, through thee, shall have inward strength such that he may be able to triumph over every hardship.

Grant through thy spirit that the lame may walk, the sick become well, and the blind see; in Christ's name. Amen.

—Henry M. Ratliff, Jr.

The Counseling Dean

By CHARLES F. KEMP

A serious automobile accident was one factor that helped to direct Raimundo de Ovies' ministry along the lines of personal counseling. He has specialized in child guidance and marital counseling. The writer of this article is pastor of First Christian Church, Red Oak, Iowa, and author of two recent books.

RAIMUNDO DE OVIES retired on January 1, 1947, after fifty years in the ministry, with the reputation of being one of the best loved parsons in the South. For eighteen and one-half years he served as dean of the Cathedral of St. Philip (Episcopal), Atlanta, Georgia. Previous to that he was chaplain of the University of the South; rector of Trinity Church, Galveston, Texas; and had parishes in Birmingham, Alabama, and Clarksville, Tennessee. During this time he has been consulted by literally thousands of people, at least half of them persons outside his own denomination. He is a man of many accomplishments: noted as a preacher, lecturer, radio speaker, author, columnist, and child guidance expert. Our chief concern in this article is with his pastoral work, for it is in this area that he has specialized and has made perhaps his greatest contribution.

His interest in pastoral work came early in his ministry. He was interested in persons and saw the need for a ministry to individuals. Although he has spoken to large audiences, he gets just as much satisfaction from speaking and ministering to small groups. Indeed, he feels that here the most effective and most lasting work is done. On one occasion he conducted an entire service for one individual who happened to "drop in" the church. In this case, the fact that the man was a traveling salesman and told others of the experience only served to widen the rector's influence and further his work. In the main, he feels that counseling "pays off" better than preaching, although much of his consultation

—Photo by Leonid Skvirsky

de Ovies

work has come as a result of preaching to large groups. Someone in the crowd felt that here was a man who understood life and could help, and who sought him out alone.

Early in his pastoral career Dean de Ovies made a few grave mistakes through not distinguishing the difference between problems of sin and mental or emotional problems. Therefore he set himself to learn. He gained much helpful advice from John Rathbone Oliver, M.D. (who was also an ordained minister) and from Smiley Blanton, M.D.—both practicing psychiatrists who recognized the value and place of religion. Furthermore, he has read, through the years, almost everything available on the subject and has contributed three volumes to the field himself.

Two unusual events served to further his counseling ministry. One was the fact that serious injuries received in an automobile accident prevented his driving a car for nearly eight years. As a result, he could not make calls on parishioners. Realizing this, they came to see him in his study. The other significant event was the publication of Lloyd Douglas' *Green Light*. Readers were intrigued by the fact that the hero of the story, who was quite successful in his ability to help people, was a "dean." Since de Ovies was a dean, too, they felt that he should be able to help people. As a result, persons came to his study in a steady stream, both his own parishioners and those of other denominations—and they kept coming. Although he did not make general calls, he did see sick and shut-in persons.

Dean de Ovies has specialized in the area of child guidance and is in frequent demand as a lecturer on the subject. He has done much premarital and postmarital counseling. His work with children has been reported in *The Church and the Children* (Morehouse-Gorham Co., 1941); his work with adolescents and young adults in *Somewhere To Be Had* (Morehouse-Gorham Co., 1938); and his pastoral counseling in a recent book, *Maybe You're Not Crazy: an Introduction to Psychiatry* (Tupper & Love, 1947). The last named volume is dedicated to Smiley Blanton, M.D., and is being used as a textbook in a number of pastors' schools conducted by The Methodist Church. The dean has already taught in these schools in Wisconsin, Tennessee, Virginia, Alabama, Delaware, Illinois, Massachusetts, Montana, and Georgia.

His pastoral work has been rather spontaneous, for he does not care for cut-and-dried plans. It was devised to meet a need: his people knew what they wanted and when they needed him. As stated above, he did practically no doorbell-ringing but sought instead to help those who came

to him. He had a deep concern about helping individuals to resolve their conflicts. He felt it wise to confine himself to three to five consultations a day, for he realized that there must be no appearance of hurry or impatience. He has had consultations that ran as long as three hours. Such counseling is exhausting, and at times the demands upon his time and strength were rather severe. He kept records, but his record cards were so devised as to mean nothing to anyone other than himself. Material given in confidence, he feels, should not be kept in any form that could be made available to others.

Dean de Ovies has maintained a cordial relationship with local physicians and psychiatrists, referring to them persons who need a type of help that he cannot give, and helping those whom they have sent to him for religious reassurance. An article in *Challenge* [1] relates an interesting incident that occurred when the dean was speaking on a college campus: A friend arranged a luncheon with the dean and a rather eminent psychiatrist who was on the staff of the university. In the course of the conversation the question of pastoral counseling was raised and the psychiatrist expressed disapproval, feeling that ministers were not equipped for such work, and further, that they were gullible and uninformed as to the scientific side of such work. He objected, also, to the fact that ministers had the wrong approach—they wanted to talk and not to listen. During all this conversation the dean kept silent. A little later, when the luncheon was over and the three men had adjourned to another room, the friend noticed that the psychiatrist was telling the minister some of his own personal problems. He withdrew from the room and left the psychiatrist talking to the dean, thereby disproving everything that he had said previously!

One of the greatest needs of the ministry in personal work, Dean de Ovies believes, is to rid oneself of all professionalism and to be perfectly natural and human—never to sit in judgment, for to do so is to invite failure.

[1] "Plenty of Time," by R. P. Marshall. First Quarter, 1948, p. 26.

Primer of Mental Health

YOU AND PSYCHIATRY, *by William C. Menninger and Munro Leaf. Charles Scribner's Sons, 175 pp., $2.50.*

Dr. William C. Menninger of the famous Menninger Clinic in Topeka, Kansas, is rapidly forging ahead to the richly deserved postion of the outstanding mental hygiene educator in our country.

After many years of intensive work at Topeka, Dr. Will (as he is familiarly known in the Clinic) was given top-level responsibilities in the psychiatric branch of the army medical corps. It was during this period that he met Munro Leaf, the famous writer. Together they conceived this primer of mental health.

Mental hygiene is an elusive concept. Inevitably, treatises on the subject come back to a discussion of personality and the mental mechanisms. *You and Psychiatry* is no exception.

Written from a Freudian point of view, the volume discusses the nature and development of personality and the various mechanisms employed by the personality to resolve conflicts within itself and against the outer world.

The developing personality (in an emotionally mature person the personality never stops developing until death) is viewed as the resultant of the interrelationships between the parents and the child, and subsequently between the growing person and the environment. The fundamental pattern is pretty well determined by the primary parent-child relationship.

The Freudian orientation of the author should not serve to blacklist the book on the part of those who know Freud only by his reputation. Actually, there is nothing in this book that is frightening, even to the finest sensibilities.

It lifts salient generalizations based on the extensive studies in dynamic psychology and gives "reasonable" explanations of how the emotions develop and the effect they have on our physical health and social relationships.

Many "orthodox analysts" are frankly skeptical of the possibility that a reader of a book such as this one can increase his ability to solve his emotional problems. In their view, mental health education may make the individual more aware and accepting of the role of the emotions in his problems which may in turn lead him to the therapist.

There is another function which is perhaps more important for the minister: by knowing and practicing the principles of good mental hygiene, he will contribute to the mental health of others.—***Louis de Boer.***

Growing Pains

UNDERSTAND YOUR CHILD—FROM 6 TO 12, *by Clara Lambert. Public Affairs Pamphlet No. 144, 22 East 38th St., New York 16, 32 pp., 20 cents.*

"The 'forgotten years of childhood' are the school years between nursery and adolescence," writes the author of this vitally important Public Affairs pamphlet; for little is known "about what makes the six-to-twelve-year-old tick. . . . The inner world of six-to-twelve-year-olds is hard to get at." And one might add: these are the years that drive mother and father crazy and make them wonder why children were ever invented. "Parents are relieved of some of their worries when they learn that behavior which they thought was abnormal or 'bad' is merely 'six-year-oldness' or 'seven' or 'eight' and so on." (I add from experience that while it is tough now it gets tougher, if that is any consolation.)

This is a helpful and reassuring pamphlet and one which the pastor should call to the attention of that harassed group of people, the parents of six-to-twelve-year-olds, whose religion is under tremendous strain because of the suffering which they endure because of junior's growing pains.—***Russell L. Dicks.***

PREVIEW OF METHODISM

Toward Friendly Church Schools

Beginning this fall, friendliness will be one of the main emphases in Methodist church schools, according to the Division of the Local Church. It has been suggested that this emphasis begin during Christian Education Week and continue permanently.

The following printed helps are available:

1. Friendly Methodist Church School *Window Cards* (No. 551 BC). Six poster-type window cards, 11 by 14 inches, on cardboard. $1 per set.

2. *The Friendly Church School Teacher* (No. 550 BC). A 32-page handbook; 25 cents. Contains practical helps for friendly service and visitation.

3. The Friendly Methodist Church School *Post Cards*. Miniatures of the window cards for teacher correspondence with pupils or prospective pupils, for announcements, and for follow-ups on absentees. $1 per hundred (sold only in sets of one hundred):

No. 552 BC, assorted. A selected number of each of the six designs listed below.

No. 553 BC, "Of course I'm going to the Methodist church school. I need to go myself, and besides, my children count on me."

No. 554 BC. "You'll find friends at the Methodist church school."

No. 555 BC, "Almost everyone who comes finds the Methodist church school a friendly place."

No. 556 BC, "Oh, boy, tomorrow I'm going to the Methodist church school."

No. 557 BC, "Of course you'll find the Methodist church school a friendly place."

No. 558 BC, "The Methodist church school, a friendly place for the whole family."

Order any of the above listed materials by number and title from The Methodist Publishing House serving your territory.

THE ADVANCE

Brochures called "Advance Specials Booklets" have been printed and distributed to a number of episcopal areas, it has been announced by the Advance office. The booklets are being prepared under the editorship of Elwood Maunder.

The first half-million copies of these specials brochures were shipped this past spring, and it is expected that the remainder will be ready for distribution sometime during this summer.

Eight small volumes on "Our Faith" will be ready for sale in September. According to the schedule of the Advance, these booklets are to be studied by Methodists following a series of mass meetings, to be held in seventy cities, beginning in October.

RESOURCE LEADER TRAINING

In order to train leaders to help local churches plan a program to serve families, the Board of Education's Department of the Christian Family has in the months just past conducted six regional conferences on family life. Through these meetings more than 150 persons selected by conference executive secretaries have been trained to teach in leadership schools and in district and sub-district meetings as well as in local churches.

Nearly every annual conference in Methodism had from one to five persons in these meetings. Your conference executive secretary can tell you who is available.

In developing a family program, it is suggested by the Department of the Christian Family that a church first determine goals and then look around for local leadership.

Possible purposes: to create interest in better family life; to help parents teach religion in the home; to teach methods of homemaking to both married and unmarried persons; to help parents understand their children.

Possible resource persons: Professional marriage counselors; visiting nurses, doctors, or lawyers; social workers; public school teachers; pastors; professors of social science familiar with local conditions; county agents; representatives from state or county Family Service Agency.

FOURTH SUNDAY IN AUGUST

To assist the World Service emphasis on the Fourth Sunday of August 28, a two-color leaflet has been issued by the World Service Agencies of The Methodist Church for distribution to members of the local church. The title of this leaflet is "Human Relations for Christ." It tells of opportunities offered by the Board of Hospitals and Homes in Methodist institutions for case workers with children, youth, the aged, and the sick.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

July 12-14—Board of Lay Activities Annual Meeting, Congress Hotel, Chicago, Ill.

July 12-Aug. 5—Seminar for Local Church Directors of Christian Education, Perkins School of Theology, Dallas, Tex., Leader, L. F. Sensabaugh.

July 21-Aug. 27—Course for Campus Christian Leaders, Emory University, Ga.

July 22-Aug. 3—National Seminar for Women, National College for Christian Workers, Kansas City, Mo.

July 25—Seminar for Local Church Directors of Christian Education, Candler School of Theology, Emory University, Ga., Leader, Clarice Bowman.

July 26-28—Annual Institute on Higher Education, Scarritt College, Nashville, Tenn.

July 26-Aug. 1—Missionary Conference, Lake Junaluska, N. C.

July 29-31—Church School Superintendents Conference, sponsored by Western North Carolina and South Carolina Conferences.

Aug. 1-4—District and Sub-district Directors Training School, Lake Junaluska, N. C.

Aug. 1-7—Pastors Convocation, Lake Junaluska, N. C.

Aug. 1-7—Boston Area Youth Leadership Training Conference, Rolling Ridge, Mass.

Aug. 2-5—District Superintendents Convocation, Lake Junaluska, N. C.

Aug. 3-4—Conference Secretaries, Treasurers, Statisticians, Lake Junaluska, N. C.

Aug. 4-16—Southeastern Leadership Training School for Adults, Lake Junaluska, N. C.

Aug. 8-14—Bible Conference, Lake Junaluska, N. C.

Aug. 9-19—North Central Regional Youth Leadership Conference, Epworth Forest, Ind.

Aug. 9-19—South Central Jurisdictional Youth Leadership Conference, Mt. Sequoyah, Fayetteville, Ark.

Aug. 14-16—Southeastern Historical Society, Lake Junaluska, N. C.

Aug. 15-21—Week of Evangelism, Lake Junaluska, N. C.

Aug. 21-27—Institute of World Missions Chautauqua, N. Y. Registrar: T. T. Brumbaugh.

Aug. 21-28—Week of Featured Speakers, Lake Junaluska, N. C.

Aug. 22-29—Northeastern Regional Youth Leadership Conference, Carlisle, Pa.

Aug. 27-31—National Methodist Student Commission, Lycoming College, Williamsport, Pa.

Aug. 29-Sept. 4—National Conference of Methodist Youth, Lycoming College, Williamsport, Pa.

Sept. 20-21—World Service Commission meets in Birmingham, Ala.

Pastors' Schools

July 26-Aug. 4, *Portland Area.* College of Puget Sound, Tacoma, Wash. Dean, R. Franklin Thompson, College of Puget Sound, Tacoma, Wash.

Aug. 2-10, *Intermountain.* Luccock Park Institute Grounds, Mont. Dean, M. J. Wilcox, Box 1075, Glendive, Mont.

Aug. 22-26, *California.* College of the Pacific, Stockton, Calif. Dean, K. Fillmore Gray, Box 1175, Carmel, Calif.

Aug. 29-Sept. 2, *Louisiana.* Centenary College, Shreveport, La. Dean, E. R. Haug, Methodist Church, Leesville, La.

Aug. 29-Sept. 2, *Memphis.* Lambuth College, Jackson, Tenn. Dean, J. L. Bagby, Lambuth College, Jackson, Tenn.

Aug. 29-Sept. 2, *Nebraska.* Nebraska Wesleyan University, Lincoln, Neb. Dean, C. Edwin Murphy, Methodist Church, Plainview, Neb.

Aug. 29-Sept. 2, *Westminster.* Western Maryland College, Westminster, Md. Dean, Norman Trott, St. Paul's Methodist Church, Hagerstown, Md.

Aug. 29-Sept. 2, *Wisconsin.* Lawrence College, Appleton, Wis. Dean, Francis Kearns, 1539 Wauwatosa, Wauwatosa, Wis.

Sept. 5-9, *Indiana.* Purdue University, West Lafayette, Ind. Dean, Howard Brown, Central Methodist Church, Richmond, Ind.

Sept. 5-9, *New England.* Wilbraham Academy, Wilbraham, Mass. Dean, C. H. Ginns, 151 Grace St., Cranston, R. I.

Sept. 5-9, *Ohio.* Ohio Wesleyan, Delaware, Ohio. Dean, Stanley Mullen, First Methodist Church, E. Liverpool, Ohio.

Sept. 12-16, *Georgia.* Wesleyan College, Macon, Ga. Dean, H. C. Holland, 317 Ponce de Leon Ave., Decatur, Ga.

Sept. 12-15, *Syracuse Area.* Syracuse University, Syracuse, N. Y. Dean, W. Earl Ledden, 317 E. Jefferson Ave., Syracuse, N. Y.

Sept. 12-16, *Wyoming.* Sky Lake, N. Y. Dean, Paul Hulslander, 148 Warren St., Tunkhannock, Pa.

YOUTH ACTIVITIES WEEK

The proposed MYF theme for the 1949-1950 Youth Activities Week is "Jesus' Way—Our Way Through Faith."

A Youth Activities Week presents a special opportunity for worship, fellowship, and service projects, rallying young persons of the church and community to the youth program of the local church. It can be an institute or assembly at home, or a caravan week without a caravan, suggests the Youth Department of the Division of the Local Church.

It is recommended by the Youth Department that intermediates in the MYF hold their own Christian Adventure Week, at a different time. For planning this activity a packet of materials is available from the Youth Department, Box 871, Nashville, Tenn.

To help seniors and older youth in planning Youth Activities Week, the June issue of *Workshop,* monthly publication for officers of the MYF, contains suggestions for procedure, worship, service projects, and recreation. A limited number of additional copies of this issue are available free from the Youth Department. Write to the above address.

Temperance Goals

A seven-point program was adopted by the Board of Temperance at the 1948 meeting in Washington, D. C. It is summarized as follows:

Commitment Day. 1. Stress the importance of Commitment Day, using every possible means of promotion in every conference, district, sub-district, and local church, on the day set aside by the General Conference.

2. Develop deeper and more direct relationships to local option contests throughout the land by setting up a definite advisory service wherever desired, participation through personal or publicity service, and preparation of pamphlets on the question of voting out the sale of alcoholic beverages, including 3.2 beer.

Good laws. 3. Help states to secure local option laws if there are none on the statute books, and help states where such laws are inadequate to enact sound ones.

Secular schools. 4. Promote sound education in public schools as to the effects of beverage alcohol on individual, home, and community. Enlist parent-teacher associations, women's clubs and other groups in this cause.

Church schools. 5. Increase implementation of temperance teaching material in church schools and youth fellowships, and create zeal and wise concern on the part of officers and teachers.

Conference boards. 6. Cultivate partnership with conference Boards of Temperance in order to create a "sense of belonging" on their part, so that there shall be a ready interchange of ideas, plans, and programs. The General Board of Temperance shall serve as leader and connecting link of conference boards.

Lay leaders. 7. Enlist *all* lay leaders in all campaigns of education and agitation, especially in local option elections. Seek their co-operation in getting local newspapers to make wider use of the *Clipsheet.*

Mount Sequoyah

The 1949 program of the Western Methodist Assembly, Mount Sequoyah, Fayetteville, Arkansas, has been announced by the superintendent, S. M. Yancey, as follows:

July 9-10—Wesleyan Service Guilds.
July 11-14—Missionary Conference.
July 18-29—Leadership School.
July 18-29—Laboratory School.
July 22—Board of Trustees meets.
Aug. 1-6—Oquoyah Camp.
Aug. 1-6—Sequoyah Camp.
Aug. 9-19—Youth Leadership Conference.
Aug. 21-31—Vacation time.

FOURTH SUNDAY LEAFLET

The work of the Commission on Ministerial Training will be the high light in a two-color leaflet issued by Methodist World Service Agencies for distribution to local church members this month. The leaflet carries the Fourth Sunday World Service emphasis.

Samples of the leaflet have been sent to pastors, who may order quantities as needed, free of charge.

DIVISION WILL MOVE

The Board of Education's Division of the Local Church will soon move from 810 Broadway to quarters near Scarritt College in Nashville, it has been announced by John Q. Schisler, executive secretary of the Division.

All communications for the Division of the Local Church and its departments should be addressed to P. O. Box 871, Nashville, Tenn.

SERVING THE FAMILY

The new manual, *Serving America's Families,* not only gives suggestions for observance of Family Week but also is a guide for planning all types of church programs to serve families. It is priced at 25 cents and may be ordered from The Methodist Publishing House.

LAY-PENSION PLAN

Methodism's first pension plan for lay workers, authorized by the 1948 General Conference, is now in operation. It includes full- and part-time workers in local churches, colleges, hospitals, homes, and schools. For details of the plan, write to the Board of Pensions, 740 Rush St., Chicago, Ill.

PLANNING TO BUILD?

Building for Christian Education, a free leaflet. Order from The Service Department, Box 871, Nashville, Tennessee.

Equipment and Arrangement for Children's Groups in the Church, 20 cents. Order from The Methodist Publishing House serving your territory.

The Fountain

FOR MAN'S SICKNESS

Compassion is still the deepest cure both for weakness and for sin.

—Nels F. S. Ferré, in *Evil and the Christian Faith* (Harper & Bros.)

A POWERFUL ENEMY

. . . The widespread belief that the chief hope of restoring order to society lies in an increase of knowledge and skill is the most formidable rival faith which Christianity has to meet in the world today.

—J. H. Oldham, in *The Church and the Disorder of Society*—Amsterdam Assembly Series (Harper Bros.)

STRATEGY

Jesus called no armies and sent forth no soldiers armed for the military conquest of the world—a truth which is generally not understood or is misunderstood. The effort to dominate the world by the use of unrighteous means is the method commonly adopted and ardently pursued by all nations under the names of both offense and defense. He gave direction and command to a mere handful of followers to go into all the world and evangelize all the nations, to preach the gospel to "every creature"—meaning all mankind.

—Albert Crosland Bowen, in *The Supreme Reality* (Parthenon Press)

CRITERION

The Christian Faith has never been a warning of evils to come, but always the announcement of a way of escape from evils which are present. We may apply this as a test to any gospel to see whether it be genuine and true. If it appeals to fear it is false. If it delivers from fear it is sound. The Christian message needs no intimidation or gloomy foreboding to give it relevance or authority. It points from the terror by which mankind is fascinated to the peace and joy and love of the Creator's purpose, and shows how that eternal purpose of God's love can yet be realized.

—Lewis Maclachlan, in *Defeat Triumphant* (Henry Regnery Co.)

THE LONG VIEW

Sunday is a little park in the noisy din of our hectic week. Sunday is a little oasis in the desert of our monotonous and unnatural life. But I believe that, human nature being what it is, Sunday must be protected and guarded by a number of "Thou shalt nots," or else very soon there will be no Sunday for anybody to enjoy. As I say, if you take no action in this generation, two generations hence there will be nothing to take action about. Sunday will have gone, and those who sneer at some of us and call us narrow-minded old fogies who are trying to hold back the wheels of progress may then ask whether it really was progress, and whether the pace of life has not brought the population, at least of great cities, to the verge of insanity. It is not far from that now.

—Leslie D. Weatherhead, in *When the Lamp Flickers* (Abingdon-Cokesbury Press)

THROUGH THE FIRE OF DOUBT

Other things being equal, who makes the better disciple—one who has never doubted or one who has passed from doubt to faith? There are some who have been brought up in such an atmosphere of assurance of the truth of Christianity and the validity of Christ's claims that they seem to have escaped the experience of disturbing doubt. Without discounting these gentle souls, the quality of their discipleship, if carefully assessed, would probably be found lacking in virility and hardiness as compared with those whose faith came the hard way. The fashion of many evangelists has often been that of denunciation of doubt. Jesus denounced insincere, hypocritical doubters in words that stung and blistered, but he welcomed honest doubt and dealt with it patiently and seriously.

—Gaines S. Dobbins, in *Evangelism According to Christ* (Harper & Bros.)

LOVE AFFAIR

The demonic man is one for whom the encounter with Nothingness has become a love affair.

—Helmut Kuhn, in *Encounter with Nothingness* (Henry Regnery Co.)

CAN FAITH BE VERIFIED?

It is noteworthy that humanism's faith in man is usually naïvely romantic. In it are the mingled characteristics of Nietzsche's (and the comic strip's) Superman, Unitarian confidence in the perfectibility of man, Yankee self-assurance, Comtean optimism, and Marxian dogmatism. Though it chastises theistic religion for its unverifiable faith in God, it reeks with unverifiable faith in man.

—Winston L. King, in *The Holy Imperative* (Harper & Bros.)

WALLS vs. WINDOWS

Opinions differ sharply about the number of illustrations to use in a sermon or in a year's pulpit work. An elderly pastor may insist, "Have none at all, or few at most. Why waste time?" A younger minister replies, "Preachers to common people, from the days of our Lord until now, have relied largely on illustrations." Which side ought to win the argument? Neither! The older man probably employs too few, and the younger one too many. Laymen feel that the elderly minister's abode needs more open windows; the younger one's, more solid walls.

—Andrew W. Blackwood, in *The Preparation of Sermons* (Abingdon-Cokesbury Press)

WHEN MAN SUBMITS

Insight is man's supreme faculty. I once asked a surgeon what makes a great surgeon. He replied, "Judgment: to know what to do when you meet a complication, something you didn't expect to find." No medical school can teach a man that. It must lie within the man himself. I asked a great preacher what makes a preacher. And he replied, "Imagination." No theological seminary can teach a man imagination. It is a gift; and no amount of training can give a man spiritual insight. It is stimulated, however, when a man is willing to relinquish his prejudices and preconceived notions, and to submit to the light of spiritual truth.

—Frederick Keller Stamm, in *Keeping Men on Their Feet* (Harper & Bros.)

Studies of Urban Churches

THE EFFECTIVE CITY CHURCH, *by Murray H. Leiffer. Abingdon-Cokesbury Press, 232 pp., $2.75.*

PROTESTANT CHURCHES AND INDUSTRIAL AMERICA, *by Henry F. May. Harper & Bros., 297 pp., $3.50.*

Dr. Leiffer's excellent reputation as a sociologist of religion is enhanced in this book, which makes an important contribution to the theory and practice of churchmanship in the city. The main problems of the book may be summarized from the subjects of its four parts. The first deals with the city and its influence on religious life. Part Two analyzes urban communities and their churches. In Part Three the author diagnoses the problems of the city church; and in Part Four he relates church planning to that done by cities and by regions. There are, in addition, six valuable appendices that reflect techniques of social analysis, and charts describing leadership and financial analysis.

A great deal is known today about the sociology of city life, and many surveys have been made of urban churches; but there has been lacking a comprehensive review of the many partial studies in relationship to each other and the whole which they comprise. One of the great merits of Leiffer's work is that he brings to bear the most recent knowledge of urban sociology on the problems, possibilities, and programs of the city church. His emphasis is comprehensive rather than detailed analysis. He maps out a territory in such a way that any reasonably well-read minister will be able to take hold of his urban situation and make it intelligible to himself. The author gives the minister many handles whereby he can take hold of his local situation or local community to build a more effective program of service.

On the whole, the approach is structural rather than dynamic, though there are many provocative paragraphs dealing with the processes and predicaments of contemporary city life. Many doors are opened into possible areas of service, doors which ministers have often passed by without notice. An array of scientifically drawn up charts and tables adds to the usefulness of the volume. Every urban minister will profit by a careful reading of this important book. He will receive from it not only a deeper understanding of sociology of the church, but will find it an aid in church administration, ecumenical co-operation, and community building.

Readers of Murray H. Leiffer's book will find the study of *Protestant Churches and Industrial America,* by Henry F. May, an excellent companion volume because this treats the development of the church's relation to industrial America from a historieal perspective which complements the sociological work of Leiffer. May's study reaches farther back into the nineteenth century than the well-known studies by Hopkins, Dombrowski, and Abell. In spirit and literary style he approaches more the type of study done by R. H. Gabriel in *The Course of American Democratic Thought* (Ronald Press).

There are four parts to the study. Part I deals with "The Conservative Mold" in the period from 1828 to 1861. This has been a relatively neglected period in studies of the social gospel. Part II is called "The Summit of Complacency" and outlines the chief intellectual and social tendencies between the years 1861 and 1876. These two portions of the book assist the student of the history of social Christianity in America to appreciate the nature of the religious situation which the early leaders of the social gospel confronted. Sampling from a wide number of writers and movements and excellent documentation of sources make this discussion an outstanding contribution. Part III, covering the period from 1877 to 1895, deals with the "Sources of Change"; while Part IV, which covers the same period, outlines the main emphases in "Social Christianity."

All the way through his treatment Dr. May takes a more broadly cultural approach to religion than the works noted above on the social gospel have done. Anyone wishing to be well grounded in an understanding of the church's relation to industrial America in the twentieth century will find this book an invaluable tool. It is interestingly written and there is an excellent bibliography of primary and secondary material, as well as a useful index.—***Walter G. Muelder.***

The Pastoral Task

THE PASTORAL MINISTRY IN OUR TIME, *by Louis M. Sweet and Malcolm S. Sweet. Fleming H. Revell, 192 pp., $2.*

A father and son combination, uniting the mature experience of a theological professor and the maturing experience of a pastor, has produced a suggestive book in *The Pastoral Ministry in Our Time.* With the assurance that "the shepherding function is the living heart of all true religion," there is presented in this short volume a study of the pastor's task as related to the several aspects of the church such as preaching, teaching, and administration of the sacraments. These studies are added to by a discussion of the pastor in his relationship to children, the sick, and the bereaved. Further elaboration of the theme is presented in material dealing with the pastor and the local church, the community, and the ecumenical movement.

In his recent Lyman Beecher Lectures, Leslie Weatherhead said that the finest tribute he ever heard spoken of a minister was that when he stood in the pulpit he took the entire congregation into his arms and no one was left out. Unquestionably, too many ministers in our time lack both the heart and the wisdom to have this said of them. The authors of this volume attempt to stir the heart of modern

ministers for pastoral work, and to give specific guidance on how in its various phases it may be fulfilled. Readers will differ with the conclusions, for example, regarding the length of a pastorate or what the pastor's responsibility is to the secular agencies of the community; but with the end in view of making every minister more like the Good Shepherd there will be no dissension.

The younger of these co-authors saw service in World War II as a chaplain and came out (as so many others) convinced that we should give more emphasis to the sacraments. The discussion of this theme could profitably form the basis of many a ministers' meeting, and out of such might come much good for laymen and ministers alike. It would be especially valuable if these discussions could be held among representatives of various denominations.

A modern technique to keep people on their toes is the check list by which they can evaluate their own work and note signs of regress and progress. *The Pastoral Ministry in Our Time* can be used by every minister in this manner. As he reads he may be ashamed of himself, but proud of his divine calling.—***W. Ralph Ward, Jr.***

The Gospels as History

THE PURPOSE OF THE GOSPELS, *by Ernest F. Scott. Charles Scribner's Sons, 171 pp., $2.50.*

Any book on the New Testament from the pen of Ernest F. Scott is automatically assumed to be readable, scholarly, and characterized by profound spiritual insight. These qualities have been associated with his writings during the years when he was professor of New Testament in Queens University, Kingston, Canada (1908-1919), and especially during the quarter of a century when he was professor of New Testament at Union Theological Seminary in New York (1919-1943). Since his retirement in 1943, he has continued to write books of the same high merit.

The Purpose of the Gospels abundantly fulfils the expectations of those who have read Scott's earlier books. It is one of the indispensable books for minister, teacher, and layman. All who desire an evaluation of the sources on which the historical knowledge of Jesus rests will want to read this book.

Scott is certain that a proper understanding of the Gospels requires that they "be considered . . . in their relation to that crucial period of thirty or forty years which followed the death of Paul." The men who wrote them were not historians in the modern, scientific sense, but "active missionaries, intent on furthering the Christian cause." They nevertheless recorded with complete faithfulness and dependability "those historical facts which were the common basis of Christian belief." These facts represented for them the surest basis for an understanding and acceptance of the Christian religion.

The central conviction of the Gospel writers, according to Scott, was that "Christianity is bound up inseparably with a historical Person." It cannot be dissociated from Jesus of Nazareth. Whatever discredits him or the records by which later generations may know him undermines Christianity itself.

These convictions about Jesus and the Gospels, as Scott points out, prevented a thoroughly historical study of the records of Jesus' life until relatively recent times. No scholar of modern times is better able than Scott to testify that the gains of modern historical study of these sources "have been immense, even from a religious point of view. We are now able to feel . . . that our knowledge of Jesus has a solid foundation. We can think of Him as a real historical Person, whose memory has been preserved in trustworthy records."

But Jesus has always been more than a memory for believers. He is their eternal Contemporary. His "invisible presence" has, however, been "prefigured" in the life he

REVIEWERS

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W. RALPH WARD, JR., pastor of South Methodist Church, Manchester, Conn.

lived on earth. In the interest of vital spirituality, therefore, the Gospels deserve the most careful study. In his role as the Living Christ, Jesus "acts always in the same manner" as the Gospels present him. "From that which he did when he lived visibly among men we can discern him now, although we see him only with the eyes of faith."—***Albert E. Barnett.***

He Was What He Preached

JESUS, THE PREACHER, *by Francis J. Handy. Abingdon-Cokesbury Press, 143 pp., $1.75.*

I heard a man give a challenging talk to a group of college students recently built around an advertising slogan that he had picked up somewhere: "The champions all do it." Said he, "If you want to succeed in any profession, keep your eye on the man at the top. Study his life, his personality, his skills, his techniques—see what makes him click."

One of the outstanding pulpit men of America has recently declared that he reads every book about preaching that he can get his hands on. He is constantly searching for suggestions—constantly trying to improve. Are you? If so, you will want to read *Jesus, The Preacher* by the New Zealander, Francis J. Handy. He surveys the preaching methods of Him of whom it was said, *No man ever spoke like this man*—the greatest preacher of all whose words cut channels for the flow of the centuries.

We get first a glimpse into the background: His preparation. The author assures us that Jesus came to his task with a "truly disciplined and informed mind." It is interesting to note how he arrives at this conclusion. It is stated in the introduction that "The aim of this book is practical rather than academic." Nevertheless, the author does buttress his statements pretty well.

Here are some things he has to say about Jesus, the preacher:

1. He had a good voice and he knew how to use it. "Only a man who had a strong, clear voice would choose a boat for a pulpit and a seashore for an auditorium." He was not cursed with a pulpit tone. "Good-humored contempt would probably greet the parsonic preacher with a holy tone should he attempt to preach on the corner of the street." Jesus was a street preacher, a seashore preacher, a mountainside preacher.

2. He was an enthusiastic preacher. The spirit of the Lord was upon him and his message burned in his soul. He did not avoid the "emotive phrase." Most of us are afraid to be enthusiastic, afraid that it might not be discreet.

3. He was always interesting. "The drug that kills most congregations when they are forced to take in large quantities is monotony—monotony of theme, monotony of thought, monotony of voice." "He was too vital to possess a drowsy tone, too wholesome to have a holy accent, too appreciative of life to speak funereally, and too big to cultivate an affectation."

4. He painted pictures and told stories. (Do you put your people to sleep with profound abstractions?)

5. He was always relevant. He came to grips with the real issues of life. He brought eternity into time.

6. "His preaching was big preaching, marked by bulk and girth. Consider some of His subjects: the Fatherhood of God, the worth of man, the Kingdom of God, and the supremacy of love." I heard one sermon characterized as "an army of words marching across the landscape in pursuit of an idea." Jesus was never "wordy," never trivial, never marginal. He dealt with great ideas.

7. He poured his life into his messages. He *was* what he preached: *the Word became flesh.*

But we must not exhaust *Jesus, The Preacher.* You may want to read it yourself.—***G. S. Nichols.***

As Paul Saw Christ

THE MEANING OF CHRIST FOR PAUL, *by Elias Andrews. Abingdon-Cokesbury Press, 266 pp., $3.*

This is a well-arranged volume with an introductory chapter on "A Christology of Experience." The theme is developed in three parts:

(1) The Relation of Christ to Mankind. In this section the author deals with the historicity of Jesus, the role of Christ as Redeemer, the Messianic victory, the Creator of new life, and the new order of humanity in the church.

(2) The Relation of Christ to God. Under this heading we have the divinity of Christ and the resultant problem of monotheism, the exaltation of Christ as Lord of the church and the universe, the problem of pre-existence, and God's eternal affirmation.

(3) The Origins of Pauline Christology. Here the author discusses the familiar questions of Paul's Jewish heritage and the possible relation to pagan philosophy and mystery religion. He also attempts to relate Paul to the thinking of the primitive church and to that of Jesus.

The author begins his study with the experience of Paul—a very good procedure; for we have been warned many times against constructing a dogmatic Paul who has no reality. From this beginning Dr. Andrews proceeds to the task, and it is a real one. Given an experience which is stamped on the life and work of Paul, how could the Apostle formulate his conception of Christ, using all his Jewish inheritance and his Hellenistic acquirements, so that his generation would understand and be constrained to live in Christ and have Christ live in them?

In his introductory chapter the author lists the writings of Paul that are to be used in his study of Christology. He makes no use of Philemon and the Pastoral Epistles. It is not a critical attitude in the case of Philemon, only that the book furnishes no material for his theme. He does accept the judgment of scholarship that the Pastorals are not authentic. And he raises the question about Ephesians, choosing a rather moderate position when he says, "I lean toward accepting its authenticity but hesitate to be dogmatic." But when he comes to the exalted theme of the mystical body of Christ, he leans very heavily, for it is Ephesians in the main which gives this view of the church.

This book belongs to the writings of recent years which stress the unity of the New Testament. The author claims

THEY GO TOGETHER

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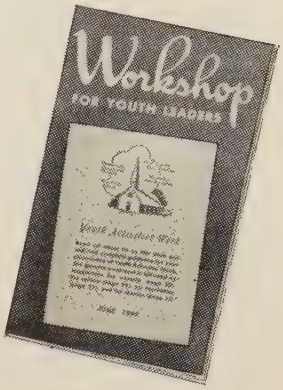

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What can we do to make our Youth Fellowship more effective? Any ideas this month for the Chairman of the Committee on Recreation? What can the Committee on Community Service undertake next—and let's have a suggestion for the Committee on Missions and World Friendship. Wanted badly—help for the worship services, morning and evening, and some ideas on how to increase membership and attendance. *For answers to these SOS calls, page* WORKSHOP.

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that Paul is no innovator, that his great doctrines are found in the early church as presented in Acts, and the thought of Jesus himself. He believes that Paul made progress in his own ten years or so of writing, but he seems to see little development from primitive Christology to Paul. At this point the book will provoke much discussion.

An excellent feature of this book is its wide use of bibliographical materials. The author is to be commended for inclusion of some rather recent approaches, such as the writings of Reitzenstein and Kraeling on "the Son of man." He also touches on Paul's relation to Philo in the Logos idea, but he could have profited by a good work on Philo, such as Wolfson's *Philo,* or Goodenough's *By Light, Light,* or even *An Introduction to Philo Judaeus* by the same author.—***Montgomery J. Shroyer.***

The Word Was Imprisoned

THE ENGLISH NEW TESTAMENT from Tyndale to the Revised Standard Version, *by Luther A. Weigle. Abingdon-Cokesbury Press, 158 pp., $2.*

There was a day when Englishmen had to petition their sovereign for the release of the prophets and the apostles from prison—the prison of Latin, Hebrew, and Greek in which the medieval church kept them from the common man. To the story of their gradual release, culminating in the monumental King James Bible, half of this small volume is devoted. It constitutes the 1948 Cole Lectures given at Vanderbilt University by Dean Weigle of Yale Divinity School.

The story has been told before—for many people too well told—in tomes of forbidding weight. Consequently, few laymen and all too few ministers have any accurate notion of the century of translating and revising which preceded and flowed into the King James Bible, making it more truly a "revised version" than the nineteenth century one bearing that name. The retelling of that story in three short chapters is well justified by its judicious selection of details; the author keeps himself on the track by sticking to two questions: *Why* did these men from Tyndale to King James's committee translate? *How* did they translate? The information in these chapters is valuable, but more valuable than all their information is the likelihood that they will stimulate not a few readers to read the early translations themselves, especially Tyndale. We still owe more to him than to any other Bible translator.

The second half of the book deals with a more subtle prison in which the Scriptures are bound for our day: the prison of antiquated English. It is not so much that there are passages that mean *nothing* to our twentieth century ears: these passages are less dangerous because their very meaninglessness is a danger signal that sends us hurrying to a historical dictionary. The worse fact is that so many passages seem perfectly understandable in terms of current speech, but when so understood mean something utterly different from what the 1611 translators (correctly rendering the Greek text before them) intended. Scripture itself has not changed, the Faith has not changed, but its vehicle to us—the English language—has changed. If we insist upon freezing the Word of God in a mold of language 300 years old, we thereby imprison it in a quaintness that has become disastrous. Too often this quaintness of Bible language gets this response from the modern listener: "This is clearly 'old stuff,' quaint, whimsical, wholesome apparently, but quite harmless; it isn't talking to *me.* If it were, it would speak *my* language." The Word of God thus hampered, far from taking men prisoners for God, is more likely to leave them pathetic prisoners of their own illusion of self-sufficiency.

If anyone doubts the truth of the above paragraph, let him make the following experiment: Select a dozen of the best Bible students in your parish and give them a written quiz using the 180 selected words (p. 149 ff. of Dean Weigle's book) still in current use but with changed meaning, challenging them to give the definition current in 1611. The results will be amazingly low. That might be an excellent means of convincing a doubtful church committee of the advisability of trying out the new version of the New Testament in all departments of the church.

These last three chapters of the book constitute the most convincing plea the reviewer has ever seen for the release of the Word of God into language the average modern man can understand. Few men of our day are better qualified to speak on this subject than the man whose wisdom has guided and still guides the Revised Standard revision committee as its chairman: Dean Weigle. His obvious self-dedication to this great task and his sober modesty both for the translators and for the translation itself relieve him of any suspicion of special pleading for a work that is in part his own. If the reviewer had not already convinced himself, by detailed study of the new version and by trying it for two years in the pulpit, that it is worthy to take the place of the King James Bible in the most solemn services of the church, hearing these lectures and rereading them now would have convinced him.—***Kendrick Grobel.***

No Mere Sentiment

THE CHURCH, *by J. W. C. Wand. Morehouse-Gorham Co., 125 pp., $2.15.*

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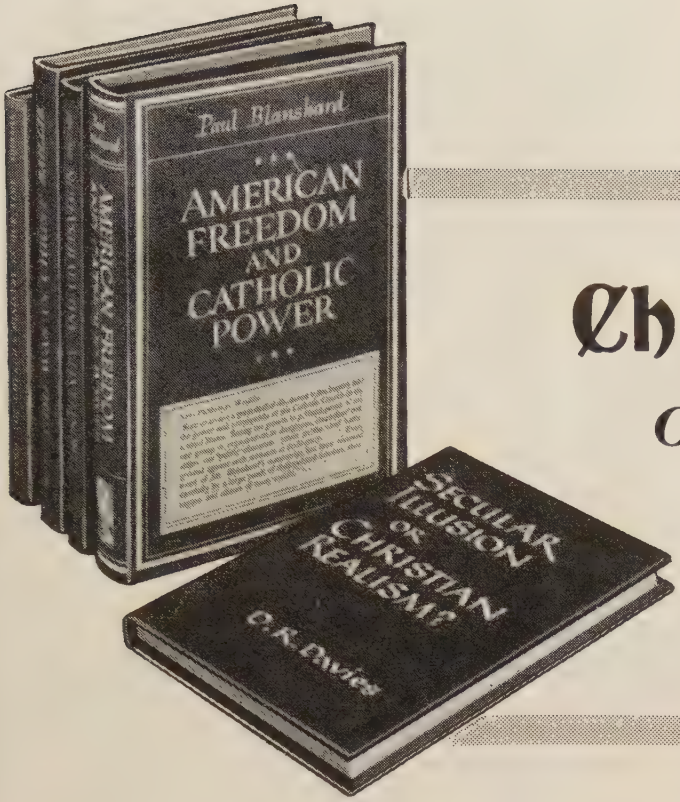

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here as leaven to permeate the whole lump of society. . . . As we succeed in making people understand the true nature of the Church, and induce them to take their share in its ordered life and activity, we shall break down the prevailing superstition that Christianity is a mere sentiment and that everything beyond that is an imposition of ecclesiasticism. We shall arouse them to the glory of membership in Christ's Body and the honor of continuing His work."

This extract from the concluding chapter is sufficient to show the clear and easy manner in which the author expounds his familiar thesis, which is essentially that which has always been taught by those who believe in the Church as more than a group of "likeminded people assembled to learn of the scriptures," and who think of it as the Body of Christ.—***R. P. Marshall***

Opportunity for Preaching

PREACHING AND THE DRAMATIC ARTS, *by E. Winston Jones, Macmillan Co., 123 pp., $2.*

To some, the title of this book will be misleading. However, the author is not interested in making preaching a means of attracting great congregations, gaining popularity for the preacher, or merely influencing people to do things. Instead, he is much in earnest in pointing out "the means whereby the sermon becomes, in effect, a sacrament —something in which the hearer actively participates and from which he draws strength." He does ably discuss the use of effective techniques. But these are the means by which redemption is made available.

In the opening chapter he frankly faces the criticism which was hurled at preaching a decade ago through popular periodicals. He admits that preaching is not fulfilling its possibilities. But instead of surrendering to the proposed moratorium on preaching, he challenges us to make preaching really effective.

He contends that a considerable part of the weakness of present-day preaching results from the fact that it is addressed too largely to the mind. We are reminded that rationality is not the whole of our personalities. Unless our emotions are recognized and appealed to, it is not likely that sermons will influence us very much. This is ably interpreted in the chapter on "The Limitations of Reason."

"Words are ignition-devices. They should start movement in our imaginations." This quotation from Fritz Kunkel appears in the last paragraph preceding the opening of the chapter on "The Role of Imagination."

The author asserts not only that "Life itself is a drama," but also that "Drama is the highest of the art forms from the standpoint of influencing character." Therefore, it behooves the preacher to develop his full possibilities in dramatic art. We are reminded that some preachers described as "dramatic" have called down suspicion upon all techniques. Then these two sentences follow: "But only spurious art calls attention to itself. Genuine art gives no appearance of art."

Attention is called to the fact that the usual psychological devices used in influencing behavior (as for example, advertising) are utterly inadequate in the pulpit. The preacher's objective is not essentially to influence conduct, but character. Then conduct will follow with depth of reality. The importance of making principles specific instead of vaguely general, the significance of leading the hearer to reach his own solution rather than hearing it dogmatically declared, and the part habit formation plays in the development of character are clearly pointed out.

Chapters on "Attention, Interest, and Movement," "The Poetic Touch," "Human Interest and Literature," and "The Art of Using Story-Material" are as illuminating as the titles suggest.

Probably the concluding chapter, called "Creative Delivery" is the most penetrating of all. We are reminded by quotation that the preacher "must preach with his whole personality" if he is really to be effective. To reach his greatest efficiency he must not only speak from experience, but in his delivery relive experience and convey it with "correct naturalness" reflecting reality.

Numerous footnotes at the bottom of the pages reflect wide reading by the author. But this little book of 123 pages is not an echo of others. It reveals a deep comprehension of the opportunities before us in preaching today.

This is an excellent book for young men just beginning the ministry. It is just as valuable for those who have been at it for a number of years.—***P. M. Spurrier.***

Central Act of Worship

THE LORD'S SUPPER: SEVEN MEANINGS, *by Harold E. Fey. Harper & Bros., 117 pp., $1.75.*

The name of Harold E. Fey brings to the remembrance of thousands of his admirers the challenging series of articles that he wrote for the *Christian Century* a few years ago entitled "Can Catholicism Win America?" Once more he has rendered a magnificent service to the Protestant Church by giving to us his latest book, *The Lord's Supper: Seven Meanings.* Such a book as this has been needed for a long time and will undoubtedly make the observance of this sacrament more meaningful and more helpful for many thousands of us.

The literary style of the book is beautiful in its simplicity and clarity of thought. This is a book that not only the minister will read with deep appreciation, but also a book that the average layman will read with profit.

The first chapter deals with the origin of the Lord's Supper and reminds us of the prominent place it held as "the central act of worship in the life of the early Church." Fey reminds us that the early Christians probably seldom had the opportunity of hearing a sermon except when some peripatetic preacher such as Paul visited their church. They never missed a Communion service, however, and it was this act of worship that held the infant Church together and kept it true to the spirit and purpose of its Founder. He reminds us that without the continuing observance of the Lord's Supper the Christian Church might not have survived the first century.

The greatest value of the book is found in explaining the seven meanings which this sacrament holds for the devout worshiper: *memorial, thanksgiving, covenant,*

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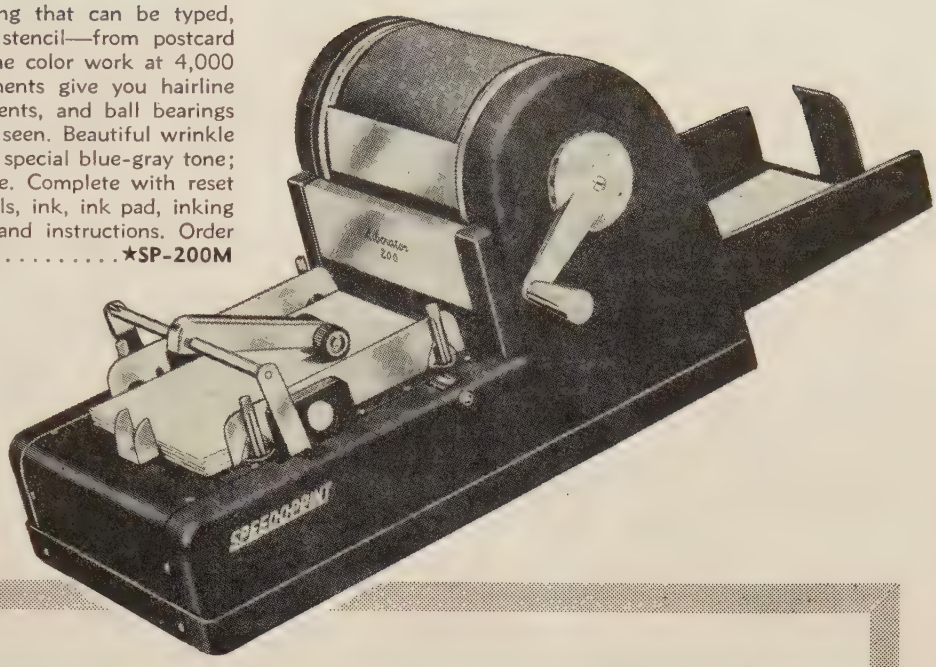

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affirmation, spiritual strength, atonement, and *immortality.* To each of these meanings is devoted a chapter which is remarkable for its beauty and comprehensiveness.

This little book will be of value to the minister as he seeks to interpret to communicants the real meaning and vital significance of the Lord's Supper. A wonderful series of communion meditations could be developed from these seven meanings of the Lord's Supper and used by the pastor as he administers this holy sacrament from Sunday to Sunday. It is unfortunately true that many of those who partake of the Lord's Supper are denied much of true value of this central act of worship because it has never been interpreted to them. Harold E. Fey's book will mean much to many of us who are earnestly endeavoring to make the Holy Communion more meaningful, more reverent, and more popular among our church members.

Every minister would profit by reading the last two chapters of the book, "Transubstantiation" and "One Loaf—One body"—in which we are reminded that "the source of unity is Jesus Christ, not the Lord's Supper." Christian unity does not depend upon uniformity of administration of the Eucharist. The Communion is a principal means which mediates to us the grace of the presence of Christ, but it is not the presence.

Among the many new books which bid for our possession, I consider *The Lord's Supper: Seven Meanings* to be a "must."—***John L. Ferguson.***

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Culture and Man's Personality

SOCIETY AS THE PATIENT, *by Lawrence Frank. Rutgers University Press, 395 pp., $5.*

This series of essays on culture and the personality offers a rewarding experience and enlightenment that is seldom found.

Lawrence Frank is an educator and at the same time an extremely well-educated man. From the vantage point of director of the Caroline Zachery Institute of Human Development, he has had the opportunity, and also the ability, to survey the broad sweep of human experience as well as the intricate detail of the developing personality in the individual. From a rich acquaintance with history and culture and a deep insight into human nature, he attempts an explanation of the interrelationship between the two.

These essays were written over a period of twenty-five years and appeared as articles in various professional journals. They begin with emphasis on economics and education and gradually concern themselves with social psychology and the arts and sciences.

Each essay, whether on economics, governmental planning, the meaning of competition, or educational policies, emphasizes the recurring theme of a deep concern for fundamental human values in our highly complex culture. Dr. Frank's keen insight explores hidden corners in our culture and brings out new ways of understanding that had been obscure before. He searches for the universal concepts which represent a workable and meaningful interpretation of the apparently conflicting patterns which are our culture.

Dr. Frank views culture as a dynamic process by which mankind attempts to find the social order in which it can achieve its highest purposes. Culture is not something fixed, decreed from above, and unchanging. It is more than a mere accommodation to external forces, such as climate, economic laws, etc. These factors enter into it, but culture is an interplay between these forces and man, in which mankind determines or can determine the direction in which it can find the fulfillment of its aspirations and hopes.

It is important to understand the essential nature of man in order to understand the why of the direction in which man is going in this process. For this reason, Dr. Frank advances his concepts of the dynamic quality of the human personality and the origins of human motives, and he tries to relate them to the total process.

With a better understanding of the origin of human

motives and how they come to be and operate, it becomes possible to alter human nature according to the objectives of human welfare. For this reason, Dr. Frank has hope for civilization. Human nature is modifiable in his view. With the breaking down of compulsion to preserve tradition by a better understanding of the function of culture, mankind will be free to experiment with new ways of achieving its ethical ideals.

There is much in this book that will be upsetting to those whose religious concepts are geared to traditional cultural values, rather than to the dynamics of the Christian message. A careful analysis and true understanding of Dr. Frank's position, however, will reveal that, rather than being destructive of religious values, he points a way for religious ideals to be translated into human reality.

The whole book is a stimulating study in social philosophy; it is of inestimable value to ministers and leaders in related fields. Particularly valuable for the minister is the chapter on the Dilemma of Leadership.—***Louis de Boer.***

Managing Church Money

THE FINANCES OF A CHURCH, *by Robert Cashman. Harper & Bros. 159 pp., $2.*

"Laymen have business talents in abundance, but do not know how to adapt them to the work of the church." With this thought in mind, the author sets forth in this volume useful information for the layman who needs more training in the business management of the church, and especially in finance.

Twenty-six years as business manager of a seminary qualifies Robert Cashman to speak with authority. This he does in an able and straightforward manner and in a "down-to-earth" discussion dealing with the "how" of the business management of the church.

Laymen realize that the program of a church cannot be successful without adequate financial support. Yet there are innumerable churches whose programs are failing because the laymen are not providing that support. The official groups of these churches are composed of men and women who represent successful achievement not only in the spiritual realm, but also in the world of business. These individuals do their best, but management of church finance is different from the management of their own personal and business finances.

The author points out that it is not true that, if the spiritual life of the official groups of the church is right, the business end is assured of success. Good intentions can result in mismanagement. Since money is coined time, it represents a part of the donor's life. When that money is used for the service of a church and its program, it goes back into time and lives. Hence church finance is important since we are using shared time to change the course of time in the future. To properly handle the job, persons who are trained in financial matters are needed as well as those of deep spiritual insight.

In this volume the author does not deal in generalities, but with specific problems. What kinds and amounts of insurance should my church have? What are we doing for old age security for our ministers and lay workers? How can we liquidate our debt? What kinds of records and accounts should be kept? Should we campaign for capital purposes and, if so, how? These and dozens of other questions are considered. The sections on preparing the budget and financing it are particularly helpful since the A B C's of church finance are given.

The upward look of church finance is not discounted. The author feels that laymen generally lose the spiritual significance of church finance and their sights need to be lifted repeatedly. A well-informed and trained laity with the proper attitude toward the finances of the church can do a great deal toward furthering the program of God through a better and more efficient service on the part of his church and its program.

Pastors will find this volume an indispensable educational and organizational tool. Members in charge of church finance will find in it the answers to many of their problems, together with an abundance of ideas and procedures which will help them do a better job in the work of the church.—***James E. Ward.***

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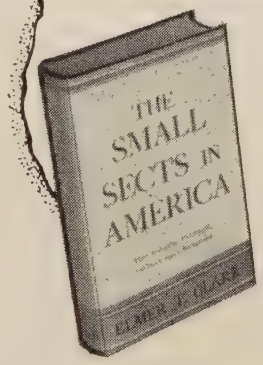

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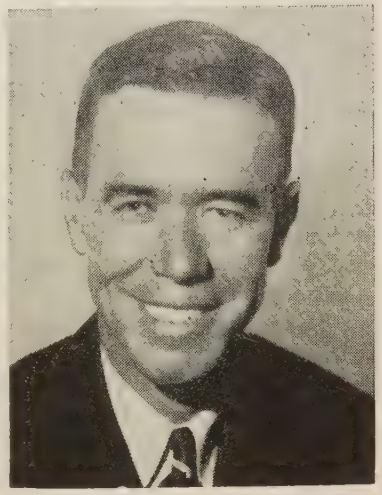
Browsing Through Recent Fiction

A Review by GERALD KENNEDY

I HAVE long since given up the idea that everyone's taste should be the same as mine. I am not insulted when books are praised which seem to me second rate. The main thing is that a reviewer should be honest and not deal in generalities. By all means, let us have him at his frankest—prejudices and all.



This is by way of warning. When I browse through fiction, it is like passing judgment on a dinner with the cook in another city. You can say what you like, and pretense is unnecessary and would be in poor taste. If on reading the following judgments you disagree violently, do not get angry, but give me your pity. All I can say is, this is the way it looks to me.

HUTCHINSON, *Elephant and Castle.* A great book! This is by far and away the best novel mentioned here. It has the fulness of the books which made the English novel one of our proudest literary traditions. It reveals the thinness and poverty of so much modern fiction. If you like Dickens, you will like *Elephant and Castle.* To sketch the plot would be of no value, because there are a number of plots woven around a central theme. More important than the plot are the people who move through these pages. They are real, unforgettable. There is tragedy and despair. There is humor and sparkle. It is a long book, but it ended all too quickly for this reader. If I were going to read one novel this year, this would be the one.

MARQUAND, *Point of No Return.* When it comes to writing about New England with sympathy and gentle satire, Marquand is without a peer. Anyone who has ever lived in that section of the country develops a nostalgia from reading such novels. This one is no exception. A young banker in New York City is waiting anxiously for the announcement that will make him or his rival the next vice-president. He makes a business trip to the New England town where he was born and brought up. All of his childhood and youth comes back to him. At the end of the book, you learn whether or not he gets the vice-presidency. It has the skillful touch of a novelist who knows his business. It reveals the spirit of a writer who sees the foibles of people and the tragedy of their little dramas. But he never despises them.

MUNTZ, *The Golden Warrior.* If this novel ever goes to the head of the best seller list, it will give me great pleasure. It is the kind of book one develops a real affection for, and I hope it will be treated well. This is the story of that epic struggle between King Harold of England and William the Conqueror of Normandy. The action builds up to the Battle of Hastings in 1066, when Harold went down to defeat and death, but enshrined himself forevermore in the hearts of his countrymen. Hope Muntz has found the simple, moving style of the heroic sagas. It is like every book ought to be, the perfect combination of style and subject matter. I found myself asking whether I liked the book because of the way it was written or because of the story. Whatever the answer may be, here is a historical novel that will always hold an honored place in my library. One day I am going to read it again.

GIPSON, *Hound-Dog Man.* This book has great virtues and serious defects. It captures the experience of a boy's first hunting trip and it has the exciting atmosphere of youth. But it also seems to assume that animals exist only to be hunted and killed. There is in it a cruelty which I wish no youngster would ever learn to like. Many will like it, I have no doubt. Sometimes I wish we Americans had more of the respect for life which is characteristic of Hinduism. There is enough killing in the world without adding to it unnecessarily. *Hound-Dog Man* does not agree.

SPRING, *There Is No Armour.* I have learned to look expectantly at any book written by Howard Spring. Perhaps this attitude is not wise. It may raise expectations beyond the power of the writer to fulfil. However that may be, I was a little disappointed in this latest Spring novel. It is the story of an artist whose home life is blighted by the religious fanaticism of his father. It deals with big business in London and English life before and during World War II. Probably my objection is that so much of it seems pointless and unnecessarily frustrating. This, no doubt, is the moralist coming out. But books which assume the necessity of tragedy ought not to make it rest on cheap immorality and then expect people to be impressed by it.

KANTOR, *Wicked Water.* This would be an old-fashioned "western" if it had not been written by a first-class writer who had read some modern psychology. As it is, the book is a rather enjoyable way to spend an evening of lighter reading. It is the story of a killer and it tells what made him that way. The setting is a cattle war between the big ranchers and the small ones. There is even the girl who sings in the saloon—a little shopworn, but with a heart of gold. It is a good yarn.

WELLMAN, *The Chain.* Somebody gets an idea for a book and it becomes a best seller. Immediately, several other writers decide this is a new trend and that they had better take advantage of it. So, if *The Bishop's Mantle* is popular with practically everyone (I was one who did not like it), then *The Chain* can hardly miss. It has the same plot, the same characters (the names are changed), and the same moral. Maybe it is a little better than its predecessors. There are places where the writing is good and the characterization is real, but its stereotyped plot is in the image of the old-time melodrama. There is no sense in saying anything further, for most readers are going to like it, and many a preacher is going to use it homiletically. It has sex, romance, religion—and virtue triumphs at last. What more can you ask?

LEWIS, *The God-Seeker.* I remember Sinclair Lewis in my college days and how his bitter satire of our smugness appealed to me. There was an astringent quality about his writing which was needed. But you cannot go on forever being against things. Somewhere along the way, a man has to declare his faith. Apparently Lewis has none to declare and his writing gets more trite every year. In the light of what he has been and the promise he had, I pay Mr. Lewis the supreme insult when I say this book is corny. He has been the arch enemy of the sentimental muck of modern life, but this is weak stuff. There is a lukewarmness about this book which is distasteful. It does not make one either angry or elated. The author ought to read John's word to the church at Laodicea in *Revelation.*

WAUGH, *Scott-King's Modern Europe.* Here is a little satire of civilized life in the new Europe. An English public school professor goes to Neutralia to participate in an anniversary celebration of an obscure poet. He has great difficulty getting to the country because of rules, and even greater difficulty getting out. He finally has to appeal to the underground. All the suspicion, the red tape, the petty tyrannies left by the war are held up to view. This is not quite as sharp and satisfying as *The Loved One.* At least, it is not so close home for American readers.

R. C. HUTCHINSON, *Elephant and Castle.* Rinehart & Co., 658 pp., $3.75.

JOHN P. MARQUAND, *Point of No Return.* Little, Brown & Co., 559 pp., $3.50.

HOPE MUNTZ, *The Golden Warrior.* Charles Scribner's Sons, 354 pp., $3.

FRED GIPSON, *Hound-Dog Man.* Harper & Bros., 247 pp., $2.50.

HOWARD SPRING, *There Is No Armour.* Harper & Bros., 576 pp., $3.50.

MACKINLAY KANTOR, *Wicked Water.* Random House, 216 pp., $2.75.

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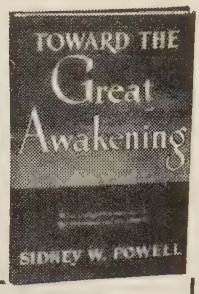

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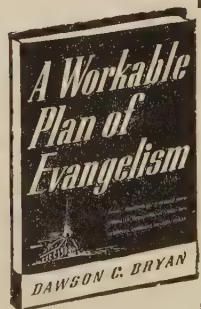

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The American Pulpit at Its Best

SERMONS FOR THE NEW AGE, *Sam Nader, ed. Morehouse-Gorham Co., 209 pp., $3.*

Under this title we have a collection of twenty-three sermons by as many ministers who are "truly representative of the Christian Faith." The authors are as follows and in the order their sermons occur in the book: Harold Cooke Phillips, James Gordon Gilkey, Joseph R. Sizoo, Morgan Phelps Noyes, A. Powell Davies, Raymond Calkins, John Haynes Holmes, G. Bromley Oxnam, Ernest Fremont Tittle, Oscar F. Blackwelder, Hobart D. McKeehan, Samuel McCrea Cavert, Robert James McCracken, Paul E. Martin, Russell Henry Stafford, Samuel M. Shoemaker, Henry Hitt Crane, Richard Campbell Raines, Paul Austin Wolfe, Frederick W. Norwood, Hoover Rupert, John Miller, and Paul Scherer.

The editor, Sam Nader, is the Methodist pastor of Jennings, Louisiana.

"The new age" is not defined. It is the present and more than the present. The future that is being made by forces now at work is also embraced. Its needs are spiritual. There is no outline or classification of the problems and needs.

The sermons, however, are addressed to the needs of the new age. This is shown in many of the titles, as for example: "Christ the Foundation," "Can the American Venture Survive?" "For the Healing of the Nations," "Right and Left vs. Right and Wrong," "The Vocation of the Church," "Living in an Age of Tensions," "Shamed into a Sense of Personal Responsibility."

Let us take for example James Gordon Gilkey's sermon on what he calls "The American Venture." He asks what it is and whether it can survive. "The American Venture is the effort to do four significant things. First: To gather in this vast, rich, and undivided land, individuals of many races, creeds, colors and nationalities. Second: To make them equal in voting power, and give them the chance of governing themselves. Third: To offer to everyone who obeys, the largest amount of personal freedom and opportunity. Fourth: To trust all these people to treat each other fairly, work together loyally and make willingly whatever personal sacrifices the common need requires." To achieve these ends is not easy, but Gilkey believes that the venture will survive.

Quite different, yet not out of place in the book, is a sermon by Raymond Calkins on "Heaven," using for his text, *And they sung as it were a new song . . .* (Rev. 14:3). It is not otherworldly in the sense in which that term is usually used. "Think of Heaven if we will, if we must, as a definite place of abode, but never think of it as an immeasurable distance from the earth. The near is the familiar. And Heaven is near. Nor did Jesus ever teach that the eternal life is a future life. The future life! You cannot find these words in the pages of your Gospels. *How readest thou?* The *eternal* life. And is the eternal only future? Not so. 'I am the Resurrection and the Life; whosoever liveth and believeth in me hath (*now,* not *shall have*) eternal life.' "

The sermons from which I have made quotations are no better than the others. All of them are good. They are written, but they have been preached. Here we have the American pulpit at its best.—***Otis L. Gilliam.***

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Sermons from Canada

NO COWARD SOUL, *by David A. MacLennan, Oxford University Press, 244 pp., $2.50.*

Not often does one wish to recommend a volume of sermons to others. David A. MacLennan, however, has written twenty-two stimulating addresses that are devotional in character and vivid in spiritual implication. The foreword is by Lloyd C. Douglas, the author of *The Robe* and *The Big Fisherman.*

Dr. MacLennan, American born and educated, but with a Scot's flare for great preaching, was formerly minister of the Timothy Eaton Memorial Church (United Church of Canada) at Toronto. He is now professor of Preaching and Pastoral Care at Yale Divinity School. From his first sermon, which gives title to the book, the reader will realize that this preacher has "something."

The sermons are brief, yet they are packed with illustrative material from both literature and everyday life. Each message considers some truth and relights its meaning. For the most part, they strive for the improvement of the individual soul and for the enrichment of one's spiritual life, but they also strike the note, here and there, of social concern. The sermon entitled "Expanding Horizons" and the two which deal with peace, "What We Can do for Peace" and "The Dynamics of Peace," carry the implications of the Gospel into a redeemed society. There is also an excellent treatment of the home and family life as well as the partnership of parenthood.

Douglas says in his foreword, "You will find it is not hard medicine to take." There is a courage and a breadth of understanding in *No Coward Soul* that will revive New Testament enthusiasm and make the reader a better "soldier of Jesus Christ."—***Paul Morrison.***

CHRISTIANITY AND CIVILIZATION ***(Part I: Foundations), by Emil Brunner. Charles Scribner's Sons, 172 pp., $2.50.***

The first series of the Swiss theologian's Gifford Lectures, delivered at the University of St. Andrews in 1947. Brunner sees the present-day world crisis as essentially a religious crisis. It has been brought about, he says, because the Western world has been drifting away from Christianity and into an engulfment by a secularized modern culture.

BOOKS briefly noted

THE AIRWAVES PROCLAIM CHRIST, *by Walter A. Maier. Concordia Publishing House, 297 pp., $3.*

These radio messages, delivered to a world-wide audience on the Lutheran Hour, are characterized by the rigidly conservative nature of their emphases and the fervent earnestness of their evangelistic appeal.

GAINING THE FAITH YOU NEED, *by James Gordon Gilkey. Macmillan Co. 118 pp., $2.*

This is the sixteenth book by the minister of South Congregational Church, Springfield, Mass. Its message is decidedly liberal in theological outlook. The author is primarily concerned with a twofold task, viz., giving arguments in support of the theory "that most of the religious difficulties of well-educated people today spring from intellectual confusion rather than immoral conduct," and describing how "liberal Protestants [of whom the author is one] now interpret life and try to live."

KEEPING MEN ON THEIR FEET, *by Frederick Keller Stamm. Harper & Bros., 192 pp., $2.*

Twenty-four messages delivered from the pulpit of the First Congregational Church of Chicago and over a coast-to-coast radio network. In theological outlook these sermons discover a satisfying *via media* between belligerent conservatism and vapid liberalism. They make stirring appeals for the recognition of religious values that can keep men from succumbing to the lure of contemporary materialisms.

MORE HILLTOP VERSES AND PRAYERS, *by Ralph Spaulding Cushman and Robert Earl Cushman. Abingdon-Cokesbury Press, 96 pp., $1.*

Bishop Cushman is singularly gifted with ability to express the abiding truths of religion in verse form. Each of his poems in this collection is accompanied by a scripture-prayer message prepared by his son, Robert Earl Cushman, professor of Systematic Theology in Duke University Divinity School. Father and son have collaborated effectively in providing a useful aid to individual and group worship for all who would seek the development of a revived and more vital religious faith.

30 STORIES I LIKE TO TELL, *by Margaret W. Eggleston. Harper & Bros., 140 pp., $1.50.*

These stories about boys and girls, written by a former professor in Boston University and a master storyteller, are based on actual life-situations. They are the choice selections from the work of a specialist who is a recognized authority in the field. They have real value for instruction in religion and morals. Storytelling is a fine art that is difficult to master. Here are materials and models for ministers and teachers who wish to develop proficiency in this art.

THE ADVENTURE IN PRAYER, *by Donald J. Campbell. Abingdon-Cokesbury Press, 92 pp., $1.25.*

Bishop Campbell (Episcopal) regards prayer as "the heart of religion." It is an adventure whereby one may seek and find divine guidance and peace in daily living. But the adventure has little appeal to many Christians because they are troubled by many unanswered questions relating to the development of prayer life. Moreover, they need guidance in their efforts to discover techniques of meaningful prayer. In simple, understandable terms this book answers many of these questions and provides guidance in making prayer a rewarding experience. An excellent book to recommend to any parishioner who asks for help in making prayer life a source of joy and spiritual power.

BE GLAD YOU'RE A PROTESTANT, *by Harry C. Munro The Bethany Press, 138 pp., $1.50.*

A study book for young people or adult groups who wish to understand the points of agreement and difference between Roman Catholicism and Protestantism. It is a brief and informative survey of the Protestant heritage. The topics discussed and the ideas presented suggest the possibility of a sermon series that is needed in most Protestant churches. The topics are as follows: Why We Are Protestants; Our Protestant Salvation; Our Protestant Freedom; Our Protestant Authority; Our Protestant Responsibility; and, Our Protestant Future.

A WORLD TO CHANGE: SERMONS ROUND THE YEAR, *by Howard P. Bozarth. Christian Education Press, 127 pp., $1.50.*

Sermons for special days of the year by the minister of the United Church, Walpole, Massachusetts. This minister sees in holy days and holidays opportunities for stressing religious truths that are applicable on all days. His messages reveal keen insight into contemporary religious needs of individuals and society. They bear witness to a confident certainty that the Christian gospel is abundantly able to meet these needs.

GEORGE SYLVESTER MORRIS, *by Marc Edmund Jones. David McKay Company, 430 pp., $3.75.*

Students of the history of Amercian thought will find this volume most interesting. George Sylvester Morris (1840-1899) came out of a background of rigid New England Calvinism. He lived in a transitional period of American cultural life. He was exposed to all competing thought currents in home, in college, in foreign study, and in his impressive mastery of philosophical literature. He sought to formulate evangelistic convictions within the framework of current scientific and historical criteria. He championed a theistic idealism that was dynamic in personal experience and charged with consistent emphasis on moral purpose. At the University of Michigan and at Johns Hopkins his students shared his contagious enthusiasm for the mastery of the various types of Continental philosophy. Though these students, including John Dewey and others who became noted teachers, later followed many divergent paths of philosophic thought, they were united in witnessing their indebtedness to this master teacher.

CHINA, THE LAND AND THE PEOPLE, *by Gerald F. Winfield. William Sloane Associates, 473 pp., $5.*

This volume, issued in co-operation with the American Institute of Pacific Relations, is a most timely presentation of basic facts about conditions in contemporary China. It also gives a penetrating analysis of problems of reconstruction that must be solved if China is to have her proper place in the world community of nations.

AND GLADLY SERVE, (Pamphlet 712-H) *International Council of Religious Education. Abingdon-Cokesbury Press, 64 pp., $.25.*

A manual designed to help pastors with the often baffling task of discovering, enlisting, and guiding the development of lay leaders needed in the church program. The suggestions offered and the methods proposed are those which many ministers have found successful. These practical features make it a useful guide for the pastor and the church board of education.

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Table of Abbreviations

bbn: books briefly noted
cm: clinical material
ed: editorial
fl: forum letter
if: from the idea forum
sf: staff feature
sn: sermon
sr: slants on the religious
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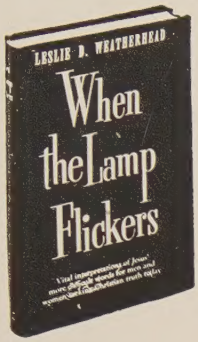

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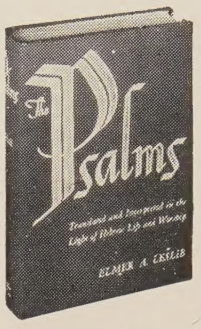

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